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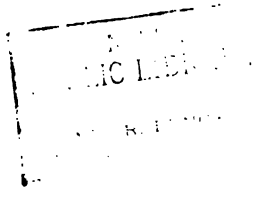
Notes by the Way



James Auld, Ellon

The late Rev. N. K. McLeod

The Churches of Buchan

and

Notes by the Way

Being short Sketches of the Early History of Christianity in Scotland, from its Introduction to the Reformation

BY

THE LATE REV. N. K. McLEOD, M.A.

Rector of St. Mary's-on-the-Rock, Ellon

Author of "The Castles of Buchan"

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January, 1899.

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Rev. Nicholas Kenneth McLeod

On the 3rd of October, 1898, at Ellon Parsonage, Aberdeenshire, there passed away from amongst us, one of the truest, most faithful souls who has ever spent a lifetime in the service of God and his fellow-men. From the year 1862 when the Rev. Nicholas Kenneth McLeod came to Ellon and there took up his work until the time when illness withdrew him from active life, his presence in the place was an acknowledged help and blessing.

There is a brief sentence in an old letter which I have just come across amongst other papers, dated from Ellon Castle, August, 1862, in which the writer says :—" The new clergyman is a great comfort and preaches well." The promise of this his first coming was steadfastly kept throughout the thirty-seven years of Mr. McLeod's ministry at Ellon.

During all those years he made many friends, and he never lost one. Long absence might remove them out of sight. Time in its course might heap the years above their graves; yet still with keenest recollection and with unfailing affection, the memory of them was cherished by him, and the ties of friendship once made were on his part never loosened. One of Mr. McLeod's distinguishing characteristics might be expressed in the one word, Fidelity—Fidelity with its fullest, most expanded meanings of faithfulness. In his charge of the Episcopal parish of Ellon, in the service of the Church of St. Mary's-on-the-Rock, he proved himself in all things a wise and faithful servant.

Soon after Mr. McLeod had settled down to his work, plans for a new church and parsonage began to take shape. Mr. Gordon of Ellon,—the "old Laird,"—gave the ground, while his son, Colonel Bertie Gordon entered with enthusiasm into the scheme, and was one of those who chiefly aided in carrying it out. Colonel Gordon did not live to see the church finished. His

was the first grave, hewn in the living rock, in the new churchyard (before the walls of the new church had reached above the height of a man), and for him Mr. McLeod read his first funeral service there, on that now distant day in July, 1871. The only flowers on the freshly-enclosed ground were a sprinkling of little wild purple pansies, blooming amongst the coarse stubbly grass. Now, the place is like a garden, so carefully kept is its close cut green, so bright its summer flowers. Mr. McLeod had followed the progress of the building of St. Mary's with intense interest. From the day that it was finished and consecrated, and his ministrations in it begun, up to end of life, his love for his Church never varied, but seemed to grow stronger, and to become second only to the love he bore his own family. And how great was the pride and joy with which he welcomed additions made from time to time by members of the congregation for the comfort or ornament of the beautiful building.

This is such a little fragment out of the life-history of a remarkable man, that there is not

room to do more than allude to the intellectual side of his character; to his scholarship, his extensive reading, his delight in archæological pursuits. Still less room is there for allusion to his kindly social qualities; his tact; the largeness of his charity. Yet these went for much, with the community surrounding him.

For six months before the release of death, Mr. McLeod's pastoral work, and his service in the Church so loved by him, had to cease entirely. For all that time his great and constant sufferings were endured with a calm submission,—as of those who in the Psalmist's words patiently abide the Lord. Many old friends were admitted to visit him in the long, lingering period, when mortal illness kept him a prisoner to one room. Each in their way must have felt the pathos of that sick-room; of seeing the friend of many years so prematurely aged, sitting in his chair at the window, wearing out long hours of the day,—unable to move—yet full of the warm ready sympathy with others which had ever been as it were a part of himself.

The wife who for so long had devotedly nursed him, could tell of his unmurmuring gentleness and patience; of how from dawn to dark he sat there at the window, looking upon the scene which filled its narrow space—an upland strip of cornfield, crowned by the beloved Church.

When at length the shadows fell, and it was known that the watcher's eyes were sealed in their last sleep, a thought may have come to some,—of the awakening that should be otherwhere; the narrow window exchanged for the glorious width and breadth of Heaven itself; the stone-built Church for a Temple of the Eternal God, not made with hands.

By "E. V. B.,"
One of his oldest friends.

INTRODUCTION

To those who are familiar with the beautiful ecclesiastical remains in many parts of Scotland, the title "The Churches of Buchan" might appear simply to call attention to the paucity of such remains in the great North-Eastern Province. But the religious centres of which the Churches of Buchan are the landmarks will be found to present an unbroken history of Christianity from its introduction into Pictland to the present time.

An old Scotch minister of the last generation found himself in the pulpit with a well-worn MS. which he had not read over and from which the text was amissing. He was equal to the occasion, and remarked, "My friends, I find

the mice have been taking liberties with my MS., but we shall just go on, and we shall find the text by-and-by."

In the perusal of the "Notes by the Way," the readers will have an opportunity of following the history which, from the nature of the case, cannot be confined to Buchan, and they will find a description of its Churches "by-and-by."

The Churches of Buchan and Notes by the Way

CHAPTER I.

CIVIL HISTORY.

ARCHÆOLOGISTS seem to think that there were two Allophylian races in this country previous to the Celts, who at the time of the Roman invasion were themselves comparatively recent intruders; that one of these races survived, even as a whole tribe called "Silures" on the borders of Wales, and that their peculiar physical type may still occasionally be traced among the people. They were akin to the Basques or Iberians, and to them belonged the people called Firbolg, the original inhabitants of Ireland. Their remains are those found in the caves, long barrows and chamber tombs of the stone age, and their skulls are long or oval, whereas those of the Celts are round.

The Celts came in two divisions, the earlier was the Goidelic Celts, one branch of whom had red hair and were afterwards known as the Picts. Their Irish

representatives were the Cruithne of Ulster. Another branch was dark-haired, and was described in the Irish legends as the race of Milesius, who were afterwards known as the Scots.

The second great division of the Celts was the Brythonic Celts, who drove the Goidelic Celts northwards and westwards.

The Roman occupation of Britain was never very secure beyond the Great Wall between the Tyne and the Solway. Agricola, with the foresight and military skill which distinguished him, had fixed the boundary of the province between the Forth and Clyde, and built there forts. These were afterwards connected by a wall built by Lollius Urbicus in 139 A.D., called after the Emperor the Wall of Antoninus, and locally known as Grim's Dyke. The remains of camps and roads even as far north as the Moray Firth indicate that the Romans made many reconnaissances in force into the country beyond the Forth. Severus appears to have reconstructed the Wall of Antoninus and made the great road through Strathearn in 210. For 120 years after the withdrawal of the Roman legionaries we know nothing of what was going on in Pictland. The name Pict is believed to have been derived from a mis-apprehension on the part of the Romans. The people called themselves "Pechta"

or " Piecta," the Warriors, which the Romans thought was their own word " picti," painted. But as all the Celtic tribes stained their bodies in time of war, there would have been nothing distinctive in the appellation. At length, through the phantasmagoria of legend and myth, we perceive that the Saxons had obtained a permanent footing on the East of England, and that Northumbria, with its Castle of Bamborough (Bebbe's burgh), was an important kingdom which stretched to the Forth ; that it was separated from the Brythons of Alclyde, whose capital was Dumbarton, by the forest of Carrick and the Catrail, which is a ditch with a mound on each side extending from Peel Fell to the Rink Camp near Galashiels ; that north of the Forth to the Mounth (Grampians) were the Southern Picts, and north of the Mounth the Northern Picts. On the north-eastern borders the Scandinavians had settlements formed in the first case peaceably for the sake of commerce and subject to the Pictish authorities. These settlements afterwards became independent through the help of the Vikings and their followers.

On the west of Drumalban (the range of hills between Athole and Deeside), was the kingdom of Dalriada, originally held under the superiority of the Northern Irish kings.

From the Forth to the Tay the country was held

by mixed races, and was the scene of continual conflicts.

The Northumbrians were anxious to enlarge their territories by annexing part of Pictland, and Ecgfrith, whose reign marks the highest pitch of Northumbrian power, made a formidable expedition. The Picts in despair turned to bay at the passes of Dunnichen in Fife, and overthrew the Northumbrian army with a great slaughter, and Ecgfrith and the flower of his nobles lay a ghastly heap on the shore of Nechtansmere (685). So complete and terrible was the defeat that the Saxons never again tried directly to subjugate the Picts, and even for a time lost their hold upon Lothian.

The Danes, as all the Northmen at this time were called, were ravishing the coasts and had sailed up the Tay. They had burnt Iona, and the round towers of Abernethy and Brechin show that the Celtic Church saw the necessity of providing stronger protection for her treasures than the frail wood and wattle buildings of the monasteries. Emboldened by the distracted state of Pictland, in consequence of the Danish incursions, Kenneth MacAlpine, King of the Scots of Dalriada, sent a Division of his army by Loch Broom into North Pictland, and with another crossed Drumalban into South Pictland. It is said that the final

battle was fought at Muir of Boghead, near Kintore, and that in consequence of the defeat, the leaders of the Picts migrated into Galloway and Moray, which may account for the importance of these provinces in Scottish history, and also for the difficulties of the Scottish monarchs with regard to them. Kenneth was the lineal descendant of Aidan, the King of Dalriada, whom St. Columba crowned, and through the female line claimed to be the true inheritor of the Pictish Kingdom in accordance with the singular law of succession which prevailed in that nation. He took up his residence at Forteviot, the old Pictish capital (844-860). The last sovereign who was called King of the Picts was Eocha, grandson of Kenneth, who ascended the throne under the guardianship of his uncle, Ciricius or Grig, 885. The latter is called in monkish chronicles Gregory the Great and Saint Ciricius, and his name is preserved in Ecclesgrig and St. Cyrus (893). It was from King Grig or Ciric that the name of the Mearns (Magh-Circin or the plain of Circin) originated.

Constantine II. (900-942), son of Kenneth, carried on a vigorous warfare with the Saxon Athelstane of Wessex in the South and the Norwegians in the North. During the reign of Malcolm I. (942-954) the Danes from Ireland attacked England through

Cumbria, and the latter was ceded to Malcolm that he might check their inroads. His son, Kenneth II. (970-995) got the Lothians from King Edgar, and was murdered by Dame Finella near Fettercairn. Kenneth III. (997-1004) was killed by the men of the Mearns, and with him the Kingdom of Alban came to an end, and was called Scotia under Malcolm II. (1005-1034). He defeated the Angles at Carham, and to him the whole Saxon territory north of the Tweed was ceded, while on the death of the last of the Strathclyde Kings, Malcolm ruled over the whole of Scotland. He was the last of the direct male line of Kenneth MacAlpine. One of his daughters married Sigurd, the Orkney jarl, by whom she had a son, Thorfinn, and the other Crinan, lay abbot of Dunkeld, and their son was Duncan, the "gracious Duncan" of Shakespeare (1034-1040). On succeeding his grandfather, Duncan attempted to subdue his cousin Thorfinn, but he was treacherously murdered by Macbeth, the Mormaer of Moray, who laid claim to the crown himself. But Duncan's brother-in-law, Siward of Northumbria, supported his nephew Malcolm Caenmore, and Macbeth was slain at Lumphanan (1057). Malcolm married the widow of Thorfinn Ingibioric. By her he had a son, Duncan, who was killed in the Mearns, a fatal district to royalty. He married, secondly,

Margaret, the Saxon princess, our St. Margaret of Scotland. On Malcolm's death at Alnwick, his brother, Donald Bane, seized the throne, but he was evicted, and Edgar, Margaret's eldest son, who made Dunfermline the royal residence, reigned in his stead. On Edgar's death (1107) the kingdom passed to his brothers, Alexander I., who reigned north of the Forth, and David I., who reigned south of it. And on the resignation of the former, the latter became king of the entire kingdom (1124-1153). He was a Norman Baron, Earl of Huntingdon, and of Saxon blood, and he asserted Saxon superiority over the whole country by the victory of Strathcathro, which was fought against the Northern Celts in 1130. He was thus able to introduce these ecclesiastical changes which are not unfittingly summarised in the epithet which was applied to him by his descendant James VI., "ane sair sanct for the croun."

Having thus briefly traced the civil history of the country down to the reign of the king who chiefly moulded its religious life for many centuries and who brought it into union with Western Christendom, we may now trace its religious history from the introduction of Christianity through the same period.

CHAPTER II.

PRE-COLUMBAN CHRISTIANITY.

CHRISTIANITY found its way into Britain during the Roman occupation, and probably penetrated beyond the limits of the Roman province. St. Paul, Joseph of Arimathea, Claudia the wife of Pudeus, are severally credited with the privilege of having introduced it. The probability is that it was introduced into some of the military stations of Brittania Romana during the second century. It is difficult for us to realise the civilisation of Roman Britain during the occupation and the facilities of communication between the provinces and Rome which then obtained. The traveller could measure his progress by milestones along the road, and maps of the route gave distances from place to place, with halts for the night. Augustus established a system of postal conveyances, which were used by officers, couriers, and other officials of the Government, while private enterprise provided similar means of travel for the public generally.

The persecution of Diocletian (300—303) and the martyrdom of St. Alban (303) at Verulam are well

attested facts in the history of Britain, and many Christians are supposed to have found refuge in Pictland.

At a later period (circa 380), among those who went for instruction to Rome was St. Ninian, the son of a chief or petty magistrate. After a time of study and preparation he was promoted by Siricius, Bishop of Rome, to the Episcopal office. He returns to his native country well acquainted with the theology of the Catholic Church and with the ecclesiastical organisation of settled churches like those of Italy. He was a Bishop, and the earlier missionary efforts were made by Bishops.

When we think of the position and powers of the Episcopate in after times: of Bishops as feudal lords and leader of armies or as the statesmen prelates of a later period, we can hardly think ourselves back to a time when Bishops differed from the rest of the clergy only in the possession of the sole power of conferring orders. Quid enim facit, excepta ordinatione, Episcopus, quod presbyter non faciat? St. Jer. Epist. ad Evang.

The great authority and wonderful success of the Columban monastic system had so overshadowed all other efforts at the time of its supremacy that missionary effort is supposed to be confined to that

connected with Columban monasteries. But this is a mistake. The number of bishops in early times was out of all proportion to what afterwards obtained, while the tribal system in this country precluded a diocesan episcopacy.

St. Ninian on his way from Rome visits Tours, of which St. Martin, the founder of Western Monasticism, was the Bishop. At Tours was the Magnum Monasterium, the nucleus of great missionary work, and St. Ninian was anxious that some such centre should be formed in the place where he had purposed to minister. He sets about building a church, the first stone church in Scotland. From its white appearance it was called Candida Casa, and in the speech of the district Whithern. While the building was going on, St. Ninian heard of the death of St. Martin (397), and he dedicated the new church to his memory.

It is a far look back to those times, but in the term "Martinmas" and the Fatted Ox "Mart" which was killed at that time of the year, we have unconscious testimony to the wide estimation in which St. Martin, whose fame was first wafted to our shores by St. Ninian, was held. St. Ninian was the Apostle of the Britons, and of the Southern Picts, whose territory spread from Athole to the Mounth. His magnum monasterium which he erected at Candida Casa was

easily reached from the North of Ireland, and was frequented by Irish Students. It thus became one of the channels through which the monastic system reached the sister island, and if it be true that St. Finnian of Moville had been a student at Candida Casa, it is interesting to trace through him the influence of the school of St. Ninian upon his more famous pupil, St. Columba.

St. Patrick was born at Kilpatrick, near Dumbarton, about 372. He wrote in his later years his Confession and his Epistle to a Welsh Prince called Coroticus, which are pronounced by our best Celtic scholars to be undoubtedly genuine, and from the Confession we learn that when he was nearly 16 years of age he was brought captive to Ireland. At the end of the 4th century Britain was ravaged by Picts and Scots and thousands were led captives, until the most famous generals of the Empire, Theodosius and Stilicho, were sent to restore tranquility and reorganise the public service. It was then (369) that two new officials were appointed, one to command the Channel Fleet and watch the Saxon pirates ; the other, the Comes Britanniarum to guard the Western coast against the Irish attacks (Stokes' " Ireland and the Celtic Church "). St. Patrick returns to his parents in the Roman Province of Britain, but he is anxious to

devote himself as a missionary to Ireland. He was probably in priest's orders when he went back to Ireland, and there at the age of 45 he was consecrated a bishop, and in his Epistle to Coroticus he describes himself as "Patricius, a sinner and unlearned, but appointed a bishop in Ireland." The rapidity of the conversions wrought by him would appear to us wonderful, but we must remember that in those days the missionary preacher aimed at the conversion of chiefs and kings. These being gained, those under their authority followed their lead. St. Patrick died about 458, and was buried in Downpatrick. If Scotland sent St. Patrick to Ireland, Ireland has discharged the debt by giving Scotland the followers of St. Patrick by whom the country was Christianised.

Bishops without Sees for missionary purposes to the heathen existed from the time of the Council of Antioch, A.D. 341. And St. Palladius, St. Ternan, and St. Serf are names connected with early Christian missions. John of Fordun's expression with regard to the first of these that he was sent to be Primus Episcopus Scotorum by Pope Celestine, 430 A.D., two years before the mission of St. Patrick to Ireland, has been the mother of fierce controversies which need never have occurred if the disputants had recollected that the Scoti had no reference to what is now called Scotland, but to Ireland.

Palladius is still remembered at Fordoun, where his relics were placed in a silver shrine by Archbishop Shives (1494) in the chapel, which was dedicated to him on the spot where his remains were interred a thousand years before. A well—known as Paldy's well—and a fair, called Paldy or Pady's Fair, in the parish of Fordoun, still bear witness to his ancient fame. It is doubtful, however, whether St. Palladius ever ministered in Pictland, and his cultus is supposed to have originated from the fact of his relics having been deposited by his follower, St. Ternan, at Fordoun.

St. Ternan seems to have been a successful missionary in South Pictland, and occupied in mediæval times a place of considerable importance in the local religious conceptions of the North-East of Scotland. He built a church on the Dee, another Candida Casa, called Banchory or Fair choir. There he was afterwards buried, and his Matthew volume of the Gospels, his bell, and his head were held in high esteem up to the Reformation.

St. Serf, "Servanus," St. Sair in Aberdeenshire (best known through his connection with St. Thenew or Thenog (St. Enoch) and her son St. Kentigern (554—601), the St. Mungo of Glasgow), was another of the Episcopi Vagi. Although connected with Fife and the valley of the Forth, it is possible that he had

a "desert" at Lochleven, and the gift early in the eighth century by Brude of the "isle of Lochleven to God Almighty, St. Serf, and the Keledei hermits dwelling there who are serving or shall hereafter serve God in that Island," may refer to St. Kentigern's friend and not to a later Servanus of the date of Brude's gift. Among the Bishops who have left their influence in the North-East of Scotland are St. Fergus, for many years a bishop in Ireland and whose missionary labours in Buchan are attested by a church at Longley (St. Fergus) and by one at Inverugie. He was probably the "Fergustus Episcopus Scotiæ Pictus" who was a signatory to the decrees of a Council held at Rome under Pope Gregory II. in A.D. 721. He died at Glamis. His head was preserved at Scone, and in the accounts of the Lord High Treasurer there is an entry of the payment of a silver case for it by order of James IV.

St. Molocus or Moluach, founder of the Church of Lismore and of Mortlach-with-Cloveth in Banffshire; St. Marnoch (628) connected with Aberchirder in Strathbogie; St. Donan with Auchterless where his pastoral staff was preserved; St. Modan with Philorth, now Fraserburgh, Auchmedden, and various Pitmeddens; St. Machar, companion of St. Columba and founder of the Cathedral of Aberdeen; Nathalan

(678), a missionary bishop on Deeside. He was buried at Tullich, near Ballater, and the place is best known from having given its name to the well-known "Reel of Tullich," which was composed and first danced there on a stormy day when the parishioners were waiting for the priest! The ancient name of Meldrum, Bethelny, Bothnethalan (the abode of Nathalan) preserves the name of its patron saint, the aforesaid Nathalan. These names with dedications so far asunder show that the bishops had traversed large districts of country in their missionary journeys and throw light upon the way in which Christianity was first promulgated in Pictland. A bishop, with his attendant presbyter or deacon, would perambulate a territory and fix on some spot where the Sacraments were to be administered. Beside it a school would be erected and a hospitium or place in which to entertain strangers. The missionary labours of the bishops were from the nature of the country and the tribal system subject to many reverses, and although much good work was done and the fallow ground broken up, it was realised that the system of a single bishop in each separate tribe was insufficient. Collegiate churches with groups of seven bishops, brothers of the same family or of the same sept associated with them, were therefore set up, and brought the church still closer to

the tribal system. This was the plan in Ireland, and Aengus the Culdee speaks of "the seven bishops" of Hü. Dr. Skene says, "There does appear to have been in the island of Iona at this early period (that is before the arrival of Columba) a Christian establishment of that peculiar collegiate form which appears at this time in Ireland." We must remember that in Ireland many presbyters, on account of their sanctity, were promoted to the episcopate and became bishops unattached (Episcopi Vagi). Some of these communities, although not monastic, survived after the expulsion of the Columban monks as Culdees, a name, however, which was only heard of in Pictland in the eighth century for the first time.

At Lochleven, St. Andrews, Dunkeld, Dunblane, Brechin, Rosmarky, Dornoch, Lismore, Abernethy, Monymusk, Muthill, Monifieth, the Culdees had settlements. At St. Andrews they kept their place at Kirkheugh alongside of the Canons regular, who had been introduced to oust them out, even up to 1322.

St. Kentigern, best known under the pet name of Mungo, was born at Culross in Fife and educated by St. Serf. As he grew up to man's estate he collected around him the young for instruction. The British kingdom of Strathclyde, which had different boundaries at different times, reached from St. Asaph (so

called from St. Mungo's friend and disciple, Asaph) to Dumbarton or Alclyde, which latter was always the capital. The Britons had received Christianity before, but had apostatised. St. Kentigern, however, is chosen bishop of the Britons through the influence of the Prince of Strathclyde, and he was consecrated by a single bishop from Ireland. He was a successful and indefatigable missionary, and there is a proverb "St. Mungo's work is never done," which was afterwards wittily applied to the slow progress of the building of Glasgow Gathedral. "A new king arose which knew not Joseph," and St. Mungo had to flee into Wales. There he founded a monastery at Llanelly on the banks of another Clyde, over which, on his return to Glasgow, he placed St. Asaph in charge, whose name has been given to the place and to the bishopric of St. Asaph. St. Mungo seems to have carried his labours into Aberdeenshire, and churches at Migvie and Lumphanan dedicated to Finan, and at Midmar to Nidan, witness to the influence of his Welsh followers, while Glengairn is dedicated to St. Mungo himself. Prof. Rhys says that "Welsh missionaries had carried on work of a lasting nature among the transmontane Picts is proved by a group of dedications in the upper valley of the Dee, among which are found Kentigern's own name and that of Ffinan, whose church in

Anglesey is called Llanffinan, while that of his in Scotland gives its name to Lumphanan." Adjoining Llanffinan in Anglesey is Llaninan. So that two Welsh saints, Finan and Ninan, fellow-workers with St Mungo, have left their names associated with two adjacent parishes in Wales. And the same thing occurs in Aberdeenshire, Lumphanan and Migvie being dedicated to St. Finan and Midmar to St. Ninan. The two men whose influence had been so blessed to separated branches of the great Celtic family, the Britons and the Picts—St. Mungo and St. Columba—met at any rate on one occasion at the spot where Glasgow Cathedral now stands, and there they exchanged their simple pastoral staves, bent pieces of wood. The crypt of that beautiful church encloses the site of the humble church in which St. Mungo officiated, and in the tomb on the north side of its altar all that is mortal of him was laid. "Before his shrine Edward I. kneeled and made offerings, and Robert Bruce did penance and received absolution after the murder of the Red Comyn."

CHAPTER III.

ST. COLUMBA AND THE CELTIC CHURCH.

ST. COLUMBA was born in Donegal in the year 521. He was descended on both sides from powerful provincial princes, and belonged to the clan of the O'Donnels. He was a pupil in the monastic school of Finnian of Moville, where he was afterwards ordained deacon.

The most famous school of ecclesiastical learning in Ireland of that day was the monastery of Clonard on the Boyne, the scholars of which were reckoned by thousands. It was also presided over by another St. Finnian. Here Columba was ordained presbyter and gained much of that skill in the art of the copyist for which he was so celebrated. Among his fellow disciples at Clonard were St Congall, St Ciaran and St. Cainnech. St. Congall became the first abbot of Bangor in Down: St. Ciaran was connected with Cloumaenoise, some ten miles below Lough Ree, which occupied a position second only to Armagh itself in popular reverence. Its two round towers,

numberless crosses, cashel and ruins of seven churches, still attest its ancient celebrity; while St. Cainneah, the Saint of Kilkenny, founded a monastery in the Eastern corner of Fife at a spot by the sea called Rig Monadh, the Royal Mount, the site of the great church and monastery of St. Andrews, hence anciently called Kilrymont (Boyd).

In consequence of a wrong done him about a psalter, as some say, or, according to others, of a violation of his sanctuary, St. Columba seems to have stirred up strife between powerful chiefs, and a bloody battle was fought at Cooldrevny, near Sligo. Molaise, his "soul friend," a confessor, advised St. Columba, as a penance for the slaughter which he had caused, to leave Ireland and devote himself to missionary labours among the Picts. But St. Adamnan, his biographer, simply states that it was in consequence of his love for missionary work, that he left Ireland—"pro Christo peregrinari volens enavigavit." He embarked with twelve companions in a frail coracle, a craft of wicker-work covered with hides, and on Whitsunday, 563, landed at Iona, the small island destined for so many ages to be a light to Western Christendom. He was connected with Conall, the king of the adjoining Dalriada, from whom it would appear he received a grant of the island. It is said that Columba and his

monks were not the first Christians who had set foot on Iona, and that they were met by two of a community of bishops. We may note that when Columba landed "not one of the great nations of modern Europe had yet been born. The very elements of which they are composed were only then being brought together. All Europe and a large part of Asia was one great encampment, not of armies merely but of races on the march. Wave was following wave from the exhaustless breeding grounds of the north, sweeping away the dying civilisations of the world, but depositing a fruitful soil from which later civilisations were to rise." Roman legions had been finally withdrawn from Britain only 100 years before, and during the whole of St. Columba's long life the conquest of Britain by Angles and Jutes and Saxons was being carried on and was finally completed about the period of his death.

Two years were spent by the Columbites in forming their home in Iona, when they "would have numbered at least quite 200 persons"—(Stokes). The introduction of Christian monastic life arose first about the time of the Decian persecution. Egypt was its original seat. There were two classes, the solitary or anchorite and the coenobite or member of a community living together, the connecting link between which were the

small monastic communities in Egypt, Palestine, and Syria, called Lauras, a name said to be derived from the popular term in Alexandria for an alley or small court. A laura was an aggregate of separate cells, the inmates meeting together on the first and last days—the old and new Sabbaths of each week—for their common meal in the refectory and for their common worship in the chapel. On the other days of the week they dwelt apart, each in the silence and solitude of his cell, subsisting on bread and water, the ordinary fare of the primitive founders of monasticism. They have been compared to religious villages peopled by a hard-working ascetic brotherhood from which females were rigidly excluded. Pachomius (292—348) was the first to bring the scattered coenobia under one rule, each cloister having a separate superior and steward. One of the earliest offshoots from Egyptian monasticism was planted in Gaul, the communication between Marseilles and Alexandria being frequent and easy. There was a lively intercourse between East and West, and from St. Jerome's Letters the monk Sysinnius was perpetually on the road between Marseilles and Bethlehem. His route was probably via Sardinia, Rome, Greece, and the islands of the Adriatic to Bethlehem. Thence to the monasteries of Egypt. This frequent intercourse between Egyptian

and Gallican monasticism explains some of the peculiarities of Celtic monasticism which would appear to have been introduced into Ireland from Gaul. Hence the type of the early Celtic monastery is to be sought not among the Latins but among the Greeks and Orientals. The Irish and early Scottish monasteries of the 6th and 7th centuries followed the Eastern model. There were separate huts for the monks and for the abbot; a refectory of considerable size in which was a fireplace and a stone vessel full of water used for washing the pilgrims' feet; the kitchen hospitium or guest chamber (the hospitia appears to have been, as originally in the East, detached huts); the library with its ink-horns, pens, waxen tablets, MSS. and books hung in leathern bags by pegs to the wall. These buildings would have been built of wattles and clay, and there was the church of oak with an exedra or vestry. All the buildings were surrounded by a cashel or "der" of mixed stones and earth, outside of which were a stone kiln, a mill, a barn and byres. Mention is made at Iona of a white horse used to carry the milk pails from the byre to the monastery, and also of a cart from which St. Columba on his last visit to the brethren at work in the western part of the island, blessed it and those who dwelt therein. The sites of many of the buildings can be identified. But

the visitor to Iona, although he lands at the Port a Churraich, the bay of the coracle, and two miles further north looks upon ruins in abundance, does not behold any buildings which St. Columba ever erected. He can see the Cathedral and the monastery, St. Oran's chapel and the nunnery, and plenty of carved tombstones ; but they are separated by centuries from St. Columba's times. The old Celtic community was absorbed by the Benedictine Order of monks and nuns, introduced in 1203 when the buildings were raised of which the ruins still exist. Close to the original monastery was the Relig Odhrain, the ancient burying place of Iona, to which the "Street of the Dead" led. On the north of its enclosure is St Oran's Chapel, which probably marks the very site of St. Columba's still humbler church, and is thought to be the building which St. Margaret erected. Close beyond it and nearly opposite the western front of the later Cathedral there is a natural hillock of rock still called the Torrabb or Abbot's Knoll, which St. Columba ascended on the last day of his life, and from which he blessed his long adopted home and pronounced the prophecy of its fame which has been literally fulfilled along the course of later centuries.

The ordinary dress of the monks was a white tunic, over which was worn a cloak with a hood (cowl)

of rough texture made of wool of the natural undyed colour. St. Columba is supposed to have worn one of a distinctive shape and colour. In cold weather they had a warmer cloak. They were shod with sandals, which they took off at meals. The monks slept in their huts in their clothes. Each was provided with a straw pallet and a bolster. St. Columba himself lay on the bare stones, with a stone for his pillow. The heart-shaped stone with a cross upon it, protected by an iron cage on the left of the altar of the Cathedral, is said to have been St. Columba's pillow. The monks had but two meals a day, and the food was of the simplest kind, barley bread, fish and milk. On fast days they had only one meal in the evening. On Sundays and feast days and on the arrival of guests they had meat. The brethren were arranged in three classes—The Seniors (Seniores); the Working Brothers (operarii fratres); the Pupils (Juniores, alumni, or frueri familiares). The Seniors were responsible for the services from which the Working Brothers were excused. There does not seem to have been a written rule, but obedience, chastity, and poverty were strictly observed. There were three services by day and three by night, and many of the monks and the abbot himself retired for private devotion to some secluded spot, "disert" it was called—

to a cave on the seashore or to a desolate island. A peculiar form of austerity was to remain in cold water till they had repeated the entire Psalter. There does not seem to have been any difference in the religious views of the Columbites from what obtained in Western Christendom at the time. There was a difference, however, between the Celtic Church and the rest of the West as to the time of keeping Easter. The Columbites still retained a cycle for calculating Easter which had been abandoned elsewhere, but they always observed Easter upon a Sunday. The tonsure, which was a mark of the clerical state and represented the crown of thorns, was in the Roman obedience a round fringe. What is known as the tonsure of St. Paul was the complete shaving of the head. The Columban monks, according to some, shaved the front of the head from a line drawn from ear to ear in a crescent shape. But Bishop Dowden thinks that it was only a semi-circle on the top of the head towards the front that was shaved, leaving a fringe over the forehead. The Holy Eucharist seems to have been celebrated only on Sundays and Holy Days, although the abbot on occasions commanded a celebration. At the celebration it was the custom for two presbyters to do the manual acts together, but a bishop when celebrating took the service alone. The Host was

arranged with its parts in the form of a cross (surrounded at Easter with a circle of other portions). A larger portion was placed in the centre at the junction of the arms of the cross, as is still the case in portions of the Eastern Church. The arrangement of the Host is supposed to have suggested the form of the Iona cross with which we are so familiar. The chalice was mixed, the water being *first* placed in the chalice and the wine added to it. The communion was in both kinds, and at any rate in the case of the sick, as we learn from the Book of Deir, both elements seem to have been administered at once. Although everything about the monastery was simple in the extreme, the artistic taste of the monks was very great. The MSS in their leathern satchels hung up in the library were excellent specimens of caligraphy and in some cases richly illuminated. The Codex Rossaneusis is believed to be "an example of Byzantine skill and taste at the time of its highest development, the period of Justinian and of the building of St. Sophia." Yet it cannot compare either in design or in execution with the Book of Kells, which dates from the 7th century. The colouring matter used in the illuminations is believed to be identical with the colours of the ancient Egyptians. — another proof of the connection of Ireland with Egypt. The vessels for the altar were,

it is believed, very beautiful. The use of bronze for chalices appears to have been peculiar to the Irish monks. They used niells and damascening with thin silver in their decoration.

There is no instance in the whole Columban history of a presbyter having ordained, although when a bishop ordained in a monastery the abbot gave his formal permission to the brother by previously laying his hand upon his head.

"As for Presbytery and its connection with the family of Iona, it may safely be asserted that the first taste Iona had of that form of church polity was when the redoubtable Presbytery of Argyll in one day hurled its 360 crosses into the sea—wicked monuments of idolatry that they were" (Shairp).

Having built his monastery and arranged matters at Iona, Columba and his companions, among whom were Congall and Canice, who were Irish Picts and possessed of that linguistic fluency which St. Columba as yet lacked, crossed Drumalban and made their celebrated expedition to Inverness, where Brude, the King of the Northern Picts, resided at the hill fort of Craig Phadric, just as St. Patrick made his way to

Tara. With the conversion of Brude came the conversion of the people, and Brude, whose influence and power extended to the Orkneys, was a powerful instrument for the promotion of Christianity. It is related, for instance, that when visiting Brude, St. Columba met the ruler of the Orkneys, and he thus addressed the King, "Some of our brethren have lately set sail and are anxious to discover a 'desert.' in the pathless sea. Should they happen, after many wanderings, to come to the Orcadian Islands, do thou carefully instruct this chief, whose hostages are in thy hand, that no evil befall them within his dominions." Some think that Columba himself penetrated as far as the Orkneys; at any rate it is certain that a companion of his—St. Cormac—did, and some of the Iona brotherhood reached Iceland, where, in the ninth century, the Norsemen found traces of them in their books, crosiers, and bells. From the "Book of Deir" we learn that St. Columba, along with his nephew, St. Drostan, founded a monastery at Aberdour, in Buchan, and another at Deer (580). There were also monasteries at Turriff and Mortlach, in which latter a bishop resided and which had associated with it a subordinate monastery—Cloveth (Clova)—and was possessed of five churches. There was a monastery at Monymusk, remarkable afterwards as being one of

the few sites of Culdee communities north of the Tay. From the fact that to all Columban foundations, schools were attached, the scolog lands at Ellon would suggest that there was a Columban settlement there of much importance. Ellon was the seat of justice and of hosting to the whole country between the Don and the Deveron. When the primacy in after times was transferred from Iona to Dunkeld and finally to St. Andrews, the remaining property of the Columban Church was transferred with it. Thus it was that the scolog lands of Ellon came to belong to the See of St. Andrews. In a Bull, dated at the Lateran 19th December, 1218, Honorius III. receives under the papal protection William Malvoisin, Bishop of St. Andrews, and his successors in the bishopric, along with all the possessions belonging to the Bishop of St. Andrews, and among distant ones are mentioned "the island of Lohlevenoh with its appendages, Münemusch, Culsamuel, and Elon, with the lands of their churches and all their pertinents." In 1265, Gameline, Bishop of St. Andrews, leases the scolog lands to the Earl of Buchan, and in 1387, Walter, Bishop of St. Andrews, holds an inquest in the parish church of Ellon respecting them. There seem to have been three offices of a scholastic kind in the Pictish Church—the master of the schools; the "ferleigiun," "lecturer," or "man of

learning"; and the scolog. In time the latter name was applied to the farmer of the lands—"que dicuntur le scologlandis." At Ellon the rents supported four clerks to read and sing in the parish church.

St. Columba did not forget the interests of his kinsmen in Dalriada. He must have been a frequent visitor at Dun Monadh, near Loch Crinan, the earliest royal seat of the Dalriad kings. When Conall died a doubt arose as to his successor, who would naturally have been Eogenan, whom the saint loved dearly. But it was shown him in a dream that Eogenan's brother Aidan was the choice of heaven, and the latter was consecrated on The Stone of Fate, on which still the monarchs of the United Kingdom are crowned in Westminster Abbey. Dean Stanley says that Aidan's is the first authentic consecration in Western Christendom. By a personal appeal to the supreme king at Tara, St. Columba gained Home Rule for Scottish Dalriada, and he also pleaded successfully the cause of the bards when their fate hung in the balance at the synod or parliament of Drumceatt, near Newtonlimavady in Londonderry. He was accompanied by King Aidan, and was attended by twenty bishops, forty priests, fifty deacons, and twenty students. The Synod was held in 575, and barons and clergy encamped under arms for fourteen months.

St. Columba seems to have attracted to his monastery many youths who were educated and trained as priests both at Iona and Tiree, and with these he peopled the numerous cells and monasteries which he had planted throughout the Highlands and Islands. He not only looked after his monasteries in Pictland, but also those which he had founded in Ireland at Derry, Durrow, and Kells. From them he also drafted large supplies of young and zealous missionaries. Among the many guests from Ireland, from the mainland, from Northumbria, and other distant parts there were always many sick folk who flocked to Iona. St. Columba himself was so successful in working cures that his power was considered miraculous. There was a famous race of doctors in Islay and Mull who probably owed their knowledge of the art to the monks. "This at least is certain, that about the oldest Celtic MSS. found in the Hebrides are on medical subjects, some of them said to be as old as the twelfth century" (Shairp). St. Columba was probably "tall of stature, of vigorous frame, 'of a countenance so ruddy and hilarious that even when worn with long toil and fasting he looked like one who lived in luxury,' large store of natural genius, quite Herculean energy, by nature irascible and explosive, yet unselfish withal, placable, affectionate, full of tenderness for

those about him, and most compassionate to the weak, he was born to win the hearts and the reverence of men and to mould them as he would." He had the wonderful grey Celtic eye which at times seems white and transparent, at others dark and fierce as the waves of feeling strike the heart's wires. The eye can still be seen among the Celts, and the love and tenderness which it displays when once seen cannot readily be forgotten. His voice was very powerful and could be heard at a great distance, and the old songs of Zion which the exiles in Babylon were asked to sing by their captors seem to have made a great impression on the Picts when chanted by Columba and his little company. Well does Principal Shairp say of Columba, "Such a character comes only once a century to any time or country. As far as we know no equal to Columba was born in these islands during the whole sixth or several succeeding centuries. . ." Worn out with his more than thirty years' service he seems to have had an illness which brought him near to death, and although he was still spared for four years, it was borne in upon him that he had not long to live, and he seems to have been anxious to impress this upon his family. "Why are you always saddening us this year by telling of your going away," says Diarmit. On the last day of his life, resting on his

way from the barn to the monastery, the white horse came up and laid his head on the saint's bosom, and when Diarmit wished to drive him off Columba said, "To this brute and unreasoning animal the Creator in his own way has revealed that his master is about to leave him." On returning to the monastery he set himself to finish a psalter, and his last written words were "They that seek the Lord shall not want any good thing."—Psalm xxxiv., 10. He attended vespers in the church and returned to his hut and bed of stone and gave some dying advice to Diarmit. When the bell sounded at twelve for the midnight vigil he rose quickly and fell on his knees beside the altar, and when the monks brought in their lanterns they found their Father dying. Diarmit raised the Abbot's hand so that he might even in dying bless the members of his community. So passed Columba, his face suffused with an unearthly brightness, amid the wailing of the brotherhood, on Sunday morning, 9th June, 597. After a wake of three days and three nights, his body, wrapped in clean linen, was laid in the tomb. He was buried in Iona, and his remains rested there for more than 100 years, and "in after times there were borne Kings of Scotland, Kings of Norway, Lords of the Isles, to the cemetery consecrated by the neighbourhood of Columba's bones. . . . It is the oldest

regal cemetery of Great Britain—before Dunfermline, before Holyrood, before Westminster, before Windsor. It is, further, the most continuously ancient cemetery of the world. In none other have the remains of the dead been laid through an unbroken tract of 1300 years, beginning with Columba and his companions and ending with the shipwrecked mariners of a few years ago." The American ship Guy Mannering was wrecked on the 31st December, 1865, and the sixteen seamen and passengers were buried at Iona.

In Buchan, Lonmay, Daviot, Belhelvie, Monycabo (New Machar), and Alvah, near Forglen, were dedicated to St. Columba.

Besides the churches of Deir and Aberdour, those of Insch, Rothiemay, Aberlour (Scurdustan), Alvie (in Badenoch), Halkirk and Canisbay in Caithness, Lochlee and Edzell in Glenesk, were dedicated to St. Drostan's honour, and attest his diligence in planting missions.

CHAPTER IV.

THE COLUMBAN EPISCOPATE IN NORTHUMBRIA.

PILGRIMS and refugees were frequent visitors at Iona, and among the latter was St. Oswald (635—642), who was the chief means of introducing Christianity into England. The church of St. Augustine ("strangers from Rome" was the title with which the missionaries first fronted the English king), represented by Paulinus, who had accompanied a daughter of the Kentish king to the Northumbrian court, seemed to have been very successful in Northumbria; but the success was only apparent, and on the death of King Edwin, his patron, Paulinus returns to Kent, and all his work seems to have been completely expunged. When Oswald returned from exile he was anxious that the work of Christianising Northumbria should be undertaken from Iona. The missionary first chosen returned disheartened. But in 635 Aidan, consecrated bishop, left the shores of Iona, and fixed his head-quarters in Lindisfarne—the holy island of the eastern coast—almost beneath the shadow of the rock-fortress

of Bamborough, the residence of the Northumbrian kings, and was, under God, the means of the successful Christianising of England.

True to his Columban traditions, St. Aidan considered that education should be a chief part of his work. He gathered about him a class of most promising lads, among them Eata, his successor in the See of Lindisfarne, the brothers Chad and Cedd, the evangelists of southern England, and Wilfrid, the most famous of northern churchmen in the succeeding age. Aidan was succeeded in the monastery by Finan, and Finan by Colman. Both alike came, as he had come, from the parent monastery of Iona; both alike adhered, as he had adhered, to the usages of St. Columba.

At the Synod of Whitby (665) the use of Rome prevailed by the influence of the king over that of Iona, and Colman, the last Celtic bishop, retired with a large band of followers from Northumbria, leaving the fruit of their labours to Rome. It was under the rule of Aidan that the most famous monastery of the south of Scotland—Melrose—was founded. Its first abbot was Eata. Under him Cuthbert was admitted as a brother, and after a time went with him to found a monastery at Ripon. But the Roman Easter having been forced upon them, they returned to Melrose, of

which Cuthbert was made provost on the death of the prior Boisil (St. Boswell). He was already provost of Lindisfarne, which office he resigned after twelve years, and became an anchorite. He was called by King Egfrid from the anchorite life to the See of Hexham, and was consecrated by Theodore, Archbishop of Canterbury, in St. Peter's, York, on Easter Day, 26th March, 685. Preferring Lindisfarne, he exchanged Hexham with Eata. The diocese of Lindisfarne comprehended the whole of the Lothians to the Firth of Forth, with that portion of Northumberland which lies to the north of the river Aln; and among the monastic foundations under its jurisdiction was one at Abercorn on the Forth, above South Queensferry. In 681 a bishop named Trumwin was consecrated for Abercorn by Archbishop Theodore. On the defeat of Egfrid at Nectan's Mere in 685, Trumwin withdrew with his monks, and retired himself to Whitby. Egfrid's body was interred at Iona at the request possibly of Aldfrid, the king's brother and successor, who either was then or certainly had been before, a guest of the monastery. St. Cuthbert did not long survive his patron. He died in 687, and was laid to rest on the north side of the altar of Lindisfarne, a cathedral of split oak covered with reeds after the manner of the Scots. Eleven years

afterwards his coffin was opened, and his body was found uncorrupt. The bishop and the monks were forced by the Danes to flee from Lindisfarne. They took with them the body of St. Cuthbert, the head of St. Oswald, and other relics; and after seven years' wandering settled at Chester-le-Street. Hence in 689 it was removed to Durham. In 1104, on the occasion of the transference of the shrine, it was opened, and the body, with the Episcopal vestments, except the chasuble, was found entire. The head of St. Oswald had been deposited in the same chest to facilitate removal. In 1540 the shrine was opened a second time, and "the saint was found lying uncorrupt and all his vestments upon him as he was accustomed to say mass withall." In 1827 it was again opened. The body was there, but many things were wanting, while a valuable pectoral cross, stole, and two maniples, not there in 1540, were found. There was a great tendency among the regular clergy in the Saxon Church to degenerate into a kind of secular clergy. Symeon of Durham says that those at Durham were neither monks nor regular canons. There, as at Hexham and elsewhere, they were married and had families. The religious community, the congregation of St. Cuthbert, which ultimately settled at Durham, included the bishop and the monks. The two formed

one body, whose interests were identical, and whose property was in common, and the bishop lived among the monks, over whom he ruled within the community as he ruled over the diocese without. This unity between the bishop and the monks was very similar to that which prevailed among the religious communities in Ireland and Scotland. The system went on at Durham until the establishment of the Benedictine Order there shortly after the Norman Conquest. In 1874, outside the chapter house the graves of some of the early Norman bishops were met with, each covered with a slab bearing his name; and below the level of the bishops' graves there were found a considerable number of skeletons of men, women, and children. There can be little doubt that the bodies found at the lower level belonged to the married clergy and their families who occupied the monastery at Durham before the Norman Conquest, and it is a curious fact that the heads of the bishops discovered were eminently brachy-cephalic or round-headed, whilst those of the lower buried persons were markedly dolicho-cephalic or long-headed.—("Durham Cathedral," by Dr W. Greenwell.)

O! church of our fathers in England,
O! House of the Living Lord,
Full fountain of faith for the ages,
And witness firm to his word,

From Alban, Augustine, and Aidan,
Paulinus, and Cuthbert, and Bede,
To our day— to ours even—what armies
Of Christ, His long triumph lead !

Adamnan, afterwards Abbot of Iona (679—704), and biographer of St. Columba, visited Jarrow, discussed with Ceolfrid, the Abbot, the Celtic usages, and was converted. Soon after, Nectan, King of the Picts (710), corresponded with Ceolfrid, and received in answer to his inquiries a wisely-written exposition of the question from the Roman point of view, which had a disastrous effect upon the Columbite Church. For not only did Nectan conform himself to the Roman view, but he insisted that unless the Columban clergy in Pictland should conform with him they should be expelled into Dalriada. This is referred to in the Irish annals as "expulsio familiae Iae trans dorsum Britanniae a Nectano rege." He obtained also masons who could build similar churches to those being erected in Northumbria. From the time of Nectan we may trace other dedications than those which had been the "use and wont" before and among them to St. Peter. On the extreme north-east of Buchan there was the church of Peterugie, now Peterhead, and the chancel arch of the ruined

church still to be seen may have been the work of those masons who came to show the Picts how to build in stone. There were six dedications to St. Peter in Aberdeenshire.

In the Irish and in the Columban Church the successor of an Abbot was one of the founder's kin, who was styled "Comarb," his co-heir or inheritor. It would appear that of the first eleven Abbots in succession to Columba nine were certainly of the same family and only one was certainly not of the founder's kin. But in process of time the Abbot, although of the founder's family, was not in Holy Orders and was a monk only in name. Much of the church property was thus alienated. After the Reformation we know the difficulties there were in supplying services and how readers were appointed. No doubt after Nectan's high-handed proceedings there would have been a like difficulty and his attention would have been called to the secular communities to which we have referred, and the fact of the existence of corporations of endowed clergy may have led afterwards to the erection of cathedrals at places where they were established—St. Andrews, Dunkeld, Dunblane, Brechin, Rosmarky, Dornoch, and Lismore had certainly such settlements, and became afterwards Episcopal Sees.

The beautiful tower of St. Regulus at St. Andrews (Nova Basilica A.D. 1127) recalls the legend that in the time of the Emperor Constantine, the son of Constantine the Great, there was at Patras in Achaia a keeper of the relics of St. Andrew named Regulus. He carries off under angelic guidance part of the relics, and is directed to convey them to the western parts of the world and to found there a church in honour of St. Andrew. At length his sail-less and oarless boat lands Regulus and his companions at the country of the Picts, and they came to Swines Wood (Mucross), afterwards Kilrymont. His companions go in search of King Hungus, who was then at Kindrochet (Braemar) "transierunt Montana sen Moneth et venerunt ad locum qui vocabatur Doldencha nunc autem dictus Chandrochedalvan." Condrechet (Kindrechet) signifies bridge-end and Alvan is the ancient name of the Clunie. The King and his nobles prostrated themselves before the relics and gave the place to God and St. Andrew. Braemar was indeed anciently called St. Andrews. The King presents Regulus with Mucross, which was hallowed like the Irish Glendalough by its seven churches built on the wide territory then given to God and St. Andrew. A similar story is told of an Irish Regulus, and it may be that the Irish Regulus brought to Fife some

reputed relics of the Apostle. Others say that they were brought from Hexham in Northumberland by Bishop Acca who, or some of his predecessors, had brought relics of St. Andrew from Rome or Gaul. Acca was driven from his See in 732, and took refuge among the Picts, taking with him the relics and depositing them in Fife. He might also have brought the legend of their translation from Greece by St. Regulus. Kilrymont thenceforth became the national church of the Picts, whose royal seat was at Scone, and St. Andrew became their patron saint. In A.D. 889 the Scottish dynasty succeeded to the Pictish throne. Then the Scottish and Pictish churches were blended into one in the united kingdom of Alban, and the Bishop of St. Andrews became known as the Bishop of Alban. The Scottish line of kings brought back with them the Columban monks who had been driven from Pictland early in the eighth century, and it became the policy of the Scottish kings to foster St. Andrews and make it supersede Iona as the chief sanctuary of their people.—(Shairp.)

After the death of Hungus, for a period of 300 years there was almost no authentic information with reference to Scotland except what is found in the Irish Annalists. Bishop Dowden supplies a few examples from which we quote :—

"794—Ravaging of all the islands of Britain by the heathen. —*Annals of Ulster.*

802—Hy of Columkille burned by the heathen—*ib.*

806—The community (familia) of Hy, 68 in No, slain by the heathen—*ib.*

850—In the seventh year of his (Kenneth's) reign he carries relics of St. Columba to the church which he had constructed (at Dunkeld)—*Chronicle of the Picts.*

865—Tuathal, son of Artguso, first Bishop of Fortren (*i.e.* the kingdom of the Picts) and Abbot of Dunkeld, died—*Annals of Ulster.*

908—In his sixth year the King Constantine and the Bishop Cellach solemnly vowed at the Hill of Faith (collis credulitatis) to preserve the laws and discipline of the faith and the rights of churches and of the gospels equally with the Scots—*Chronicle of the Picts.*

(The Constantine referred to was Constantine III., son of Aodh, grandson of Kenneth, and the greatest Scottish king. He restored the Scottish Church, and retired to be Abbot of the Culdees at St. Andrews.)

977—Kenneth II. "gave the great city (*i.e.* the Monastery of Brechin) to the Lord." He was murdered by Dame Finella.

1005—1034—Malcolm II. invaded Northumberland, was defeated, and in 1018 again invaded Northumberland when he gained a complete victory at Carhan on the Tweed with the result of the cession of Lothian and the territory up to the Tweed. Strathclyde was in this reign incorporated in Scotland.

He extended his influence in the north by the marriage of his daughter to Sigurd, the ruler of the Orkney Islands.

1040—Macbeth is remarkable as having been the only Scottish king who visited Rome. His pilgrimage thither, his lavish bounty there to the poor, and his benefactions to his native church are recorded. The register of St. Andrews includes a notice of grants made by him and his queen, Gruach—the Lady Macbeth of Shakespeare—to the Culdee hermits of St. Serf's Inch in Lochleven."

The original Scotia as a kingdom localised in our island extended from the Firth of Forth (the Scots Water) to Spey, and Aberdeen was the Regia or Royal City of the Scots and the centre of the kingdom, which in process of time annexed Edinburgh and Glasgow. King David I. in his proclamations, addresses "his subjects in Scotland and Lothian" (per regnum suum in Scotia et Lodonia). Cumbria, Lothian, and Moray were the appanages which Scotland acquired. Hence Aberdeen was more directly associated with the monarchs as kings of the Scots, and shared with Dunfermline and Perth the honour of being the Royal residence. The fact that the king kept Yule in Aberdeen is frequently recorded. (Note Chapter I., Heraldic Cieling, St. Machar's.)

The incursions of the Danes had resulted in the destruction of Iona, and the primacy which Iona had so long held was transferred to Dunkeld, to which the relics of Columba were brought; thence to Abernethy, whose very ancient round tower shows its Irish connection but which had been a very ancient Columban foundation. Following the custom which made the successor of St. Columba a presbyter, the presbyter Abbots of Iona had exercised supremacy over the whole Columban monasteries. But now we find this supremacy lodged in a bishop whose seat was at Abernethy, and it is said that there were three bishops there in succession who were the only bishops with jurisdiction "in illa ecclesia (Abernethy) fuerunt tres electiones factae quando non fuit nisi unus solus Episcopus in Scotia." The custom to which we have referred of an Abbot being the "Comarb" of the founder led often to the secularisation of church property. Crinan, lay Abbot of Dunkeld, married the daughter of Malcolm II., who was the last of the direct male line of Kenneth M'Alpine, and their son was the "gracious Duncan." Ethelred, Earl of Fife, a younger son of Malcolm III. and Margaret, also was lay Abbot of Dunkeld, while its actual abbot became the first bishop. With St. Margaret a new chapter of Scottish Church history is begun.

We need not expect to find remains of the early Celtic Churches "quum de lapide nondum construere poterant nec usum habebant." St. Asaph's Cathedral in Wales founded in the sixth century and that of Lindisfarne in 652 were of wood, and "the mos Scotorum" was carried by the missionaries even beyond the Alps, and in his wooden oratory at Bobbio among the wild hills near the source of the Trebbia, St. Columbanus early in the seventh century reproduced in Classic Italy the rude type of Irish Banchor and Scottish Iona (Robertson—"Scottish Abbeys"). "The old Celtic Church came to an end, leaving no vestiges behind it save here and there the roofless walls of what had once been a church and numerous old burying grounds to which the people still cling with tenacity and where occasionally an ancient Celtic cross tells of its former state . . . The only records we have of their history are the names of the saints by whom they were founded preserved in old Calendars, the wells near the old churches bearing their name, the village fairs of immemorial antiquity held on their day, and here and there a few families holding a small portion of land as hereditary custodians of the pastoral staff or other relics of the reputed founder of the church, with some small remains of his jurisdiction"—(Skene). At Monymusk is pre-

served a very remarkable reliquary, the Brecbannoch. It is supposed to have been a small shrine for holding relics, probably one or two small bones of St. Columba. It is a small wooden box hollowed out of the solid, and covered with plates of pale bronze and silver. It was originally jewelled, and is still enamelled, and the tracings of the characteristic Celtic spiral ornaments engraved upon it are still visible. At both ends it had a hooked plate with a hinge so that it might readily be carried by a strap on one's breast. But one plate is now lost. King William the Lion founded the great Abbey of Arbroath in memory of Thomas à Becket, and he bestowed upon it the custody of the Brecbannoch along with the lands of Forglen which were attached to that office. One of its obligations was that its guardians should carry it as often as the Scottish army went into battle. Bernard, Abbot of Arbroath, was present at Bannockburn, and doubtless performed the service. But seven months after the battle, with consent of his Abbey, he made over its custody by charter, along with the lands of Forglen to Malcolm of Monymusk. In 1420 the lands of Forglen with the custody and service of the Brecbannoch were conferred upon Sir Alexander Irvine of Drum. (See "Church and Priory of Monymusk.")

In the illustrations in the "Book of Deir" each evangelist is represented as carrying suspended on his breast a satchel containing probably his own Gospel. The case was called a Cumdach. St. Columba's psalter was kept in a silver cumdach which still exists. As it was carried into battle it was called "Cathach" or "the Battler." St. Ternan's copy of St. Matthew's Gospel, already referred to, was enclosed in a metal cumdach covered with silver and gold. The Bachul More, supposed to be the staff of St. Molnag, a plain rude staff of wood, 2 ft. 10 in. in length, with a slightly curved head, is in the possession of the Duke of Argyle. St. Columba's staff, given to him by St. Mungo, was preserved enshrined in gold at Ripon. St. Fillan's crosier, which seems to have been twice enshrined, was taken by the hereditary keeper to Canada and only recently returned. Although the use of the "Sacring Bell" at the elevation of the Host did not come into use till the twelfth century, the bells which had been used for calling the brethren to prayer at the regular hours were held very sacred. They were of the rudest construction, quadrate in shape and entirely wanting in decoration. They were in fact hand-bells, and their sacredness is doubtless owing to their being personal relics of ancient saints. In Ireland these rude bells were enshrined for protection in highly

ornamental cases. In Scotland there are two enshrined bells still preserved, the Kilmichael Glassary in Edinburgh and the Guthrie at Guthrie Castle. In many cases a special custodian was appointed, but for the most part they have been preserved without any other protection than that afforded by the prevailing sentiment of the neighbourhood. The stone pillow of St. Columba stood for ages beside his sepulchre in Iona, and the stone chair of St. Marnan still looks down upon the church which bears his name at Aberchirder.

In taking leave of the Celtic Church we may recall a few Notes by the Way. We have seen that Christianity was introduced into the South West by St. Ninian, but that neither his efforts nor those of St. Kentigern, were confined to that district, but, as dedications show, they left an impress not only south of the Mounth but even to the north of that mountain range; that before and simultaneously with the monastic system of St. Columba there were not only individual episcopal missionary efforts, but that there were small communities of seculars who were not monks and who survived, although having undergone many changes, the expulsion of the Columbites; that although the Columban clergy were strictly celebate, there were married clergy among the communities

referred to. Such names as MacNab, MacPrior, MacVicar, MacPherson attest the fact, and St. Patrick himself, the son of a deacon and the grandson of a presbyter, did not look askance on the practice. Indeed when he sought "the materials of a bishop" among his pupils he is reported to have said, "Find for me a man of rank, of good family, and of good morals, one who has one wife and only one son." It would appear that among the Culdees those who were married left their wives and their homes what time they were employed in religious services. This seems to have been the case at St. Andrews, at Durham, at Hexham, and also on the Continent. There would not appear to have been much distinction between the Columbites and the secular communities as far as living by Rule was concerned except that the latter were very much less strict. The religious views of both were the same and in accordance with what prevailed in the rest of Christendom, except so far as the time of keeping Easter and the Tonsure were concerned. There were also varieties in the mode of celebrating Mass, the liturgy having its origin from Gallican not Roman sources. The reception of the Holy Communion beyond that of the celebrant seems generally to have ceased. That they communicated in sickness is, however, evident from the "Book of Deir,"

where the formula for communicating the sick is given, and both elements seem to have been administered at once, the bread having been dipped in the wine. This method is known as "Intinction," and is used in the Greek Church at the present day for the general communicating of the laity, a spoon being used to convey the Sacrament to the mouth of the recipient.

The monastic system of the Celtic Church, the planting of a colony of religious men whose motto might well be "fervent in spirit, serving the Lord," was a grand and successful conception, but it would not have been the latter but for the self-denial and devotion of the different members. Our Lord warns His disciples that some kinds of evil can only be driven out of human souls by "prayer and fasting," and certainly nothing is more attractive or more eloquent than a life of self-denial for the sake of others. And it was a great instrument in converting Pictland. But lest such abundant labours and such success might be hurtful to their own souls, the monks went forth into caves and lonely islands that they might draw from their solitary communings with God the strength and the power which made them such examples to those among whom they dwelt. Of them it may be said, as was said of St. Margaret, "they had in rare measure that faith which pierces through shadows and

enters within the veil—that strong hold on the eternal world which is the only true lever for moving this one." St. Adamnan's "Life of St. Columba" is full of miracles, which he relates as if he believed their truth. Many of those would now be accounted for by natural causes, others by the way in which the Picts would have regarded the masterful doings of so great and remarkable a man as the Saint. His skill in medicine was very great, and in treating cases he may have adopted as a help the wide-spread belief of the virtue that resided in white pebbles. No doubt the statements were made in good faith to the biographer and so related by him, but it was after an interval of 100 years that the account is given, and while it illustrates the credulity of those times, who shall say that men so living, so labouring for Christ, were not able to exercise powers which seem to be denied to those who are Christians, at small cost. The promise once made by Christ to faith has not failed, and has been fulfilled in unlooked for ways over and over again in the Church's history. Celebrating as we do this year the 1300th anniversary of St. Columba's death, we may well consider whether our failures in missionary effort at home and abroad are not owing in many cases to the poor example of self-denial, unwearied toil, constant prayer and obedience to authority on the part of

the professed servants of God, while the missions of the Universities and Public Schools in our great cities with their centres of work, worship, and sympathy, have done not a little to convince us of the possibilities still open to earnest workers. Dr. Creighton, Bishop of London, is reported to have said the other day, "The truth is that we have long arrears to make up in getting into touch with the people. The growth of town life has outsped the supply of civilising, moralising, and spiritualising agencies, and our present difficulties arise because we are trying to catch them up. We hardly take into consideration how great is our legacy of past neglect."

CHAPTER V.

THE REFORMATION OF ST. MARGARET AND THE MEDIÆVAL CHURCH.

WHEN St. Mungo left his home on the Forth to commence his missionary labours, one of the earliest chapters of Celtic Church history began. When St. Margaret landed near the same spot, in the summer of 1068, the last chapter was almost finished. We still can see the remains of the palace where Malcolm of the Great Head entertained the illustrious Saxon strangers, and the church which was built to commemorate the marriage of Malcolm and Margaret and where their bodies were laid to rest, the one from a distant battle-field, the other from the grey castle rock of Edwinsburgh.

Amabilés et decori in vita sua, in morte quoque non sunt divisi.

Whether Malcolm Canmore knew Margaret when he was an exile at the Court of the Confessor or not, many Saxons before and after the Norman Conquest found a refuge in the northern kingdom, and there is

no more pathetic story than the noble life of the Saxon princess. Self-denying and devout, she sought first the Kingdom of God and His righteousness, yet not despising but believing that other necessary things would be added, and she strove to make her husband's Court a refining influence to his rude chiefs. In the pages of her biographer we see the touching devotion of Malcolm as he fervently kissed the books which his wife prized, how he had them decorated with gold and precious stones by stealth that by this his wife might perceive how dear she was to him.

Few would have recognised in Margaret's husband, "attentive to the works of justice, mercy, almsgiving, and other virtues, constant in prayer, a great penitent," and entirely devoted to his wife, the terrible monarch whose raid into England was marked by such uncommon savagery that it seems to have been ingrained in the memory of the people after many succeeding invasions had been forgotten. The reformation in Court life and the civilisation which this remarkable woman introduced must have seemed wonderful to her contemporaries as it is astonishing to ourselves. Everything was hallowed by religion. Its active duties, charity and mercy, were conspicuous. The queen's chamber was a workshop of sacred art, and her ladies were employed in making vestments and

furniture for the churches, embroidered in gold wire for which English ladies were so celebrated that the Opus Anglicum had almost a European fame. But space does not permit us to enlarge more on Queen Margaret in her public and private life, and we can only briefly refer to her as a religious reformer. The Celtic Church was expiring, but the Queen thought that it might be brought back to life and usefulness, and so she met in frequent councils the Culdee clergy, the survivals of that church which Columba had planted and so many saints had watered and to which at one time God gave such an abundant increase. She met them and reasoned with them on matters in which she thought they were wrong—on their isolation as to the keeping of Easter, on their neglect of the Lord's Supper, on the barbarous usages in their mass, on their laxity in keeping the first day of the week holy, and their unlawful marriages. She appealed to Scripture, and we can imagine with what pride Malcolm would have interpreted his wife's answers to the representatives of the native church.

But as the church refused, or was incapable of reformation, its place was taken by another. She was, however, not insensible to the fact that there were still holy and devout men in the Celtic Church, and she made pilgrimages to the "diserts" of well-known

anchorites, and as they would receive nothing at her hands she gladly obeyed their behests. She restored the stone monastery which had been erected after the burning of the last wooden one at Iona and built St. Oran's Chapel, as some think, on the very site of St. Columba's humble oratory where he died. She afterwards introduced Benedictine monks and nuns, and it is the remains of their *later* buildings that the visitor to Iona now beholds. St. Margaret's influence with her husband lived on in that which she had exercised over her sons, successively kings of Scotland, and whose purity of life and intelligent labours for the well-being of their people are in such marked contrast to those of contemporary sovereigns. Her love for the church they inherited and her dying requests they never forgot, and we are reminded of the Princess Sobieski, who in dying gave to her children, Charles Edward and Henry Stuart, the last representatives of that ill-fated race, the advice "to hold fast to the religion of their ancestors and never to quit it for all the kingdoms of the world, none of which could ever be compared with the kingdom of heaven." "There is perhaps no more beautiful character recorded in history than that of Margaret. For purity of motives, for an earnest desire to benefit the people among whom her lot was cast, for a deep sense of religion

and great personal piety, for the unselfish performance of whatever duty lay before her, and for entire self-abnegation she is unsurpassed, and the chronicles of the time all bear testimony to her exalted character." —Skene, *Celtic Scotland.*

The influence of Queen Margaret and her sons brought it about that the Scottish Church was not so much reformed after the Southern example as gradually overgrown by an English church transplanted to the northern hills with its clergy, creeds, rites, and institutions. This was carried out mainly by the establishment of parishes, a diocesan episcopacy, and the introduction of the monastic orders of the Western church. The ecclesiastical system which had obtained in Scotland before St. Margaret was monastic not parochial, tribal not territorial, but wheresoever the Teutonic settler, Saxon, Norman, or Fleming, "obtained a grant of land, there he planted a hamlet and built a church for the folk of his manor." But there is no reason to suppose that the number of stately parish churches in Scotland was ever considerable. The See of St. Andrews was as yet the sole bishopric of the Scots. Two new dioceses were created by Alexander I.—Moray and Dunkeld. The See of Moray was at Birnie. At Dunkeld there was an ancient monastery, to which was transferred the

Primacy of Iona. Its Pictish bishopric was removed to Abernethy and then to St. Andrews. Cormach, the abbot, was made the first bishop. David founded or restored Glasgow, Aberdeen, Ross, Caithness, Dunblane, Brechin, and Galloway. The only bishopric created after David's reign was that of Lismore, in Argyle, in 1222.

The introduction of the monastic orders of the Church of Rome, with their more thorough organisation and severer discipline in place of the effete Culdees, was part of a movement which was general throughout Western Christendom, and not only did vast numbers embrace the monastic life, but those who did not themselves assume the monkish garb reckoned it a duty and a privilege to found or contribute to the endowment of a religious house, and thus began the curse of impropriations. For as the monastic system developed it became common for benefactors and founders of religious houses to endow them with benefices, in which case the monastery became the rector of the parish, took the tithe, and made itself responsible for the services of the parish church. This duty it usually fulfilled either by sending one of its own number to say mass or by hiring the chance ministrations of some wandering priest. But after the Council of the Lateran in 1215, when

rectors were allowed to be permanently non-resident, they were obliged to appoint vicars in their place, to have the cure of souls, a reasonable proportion of the tithes and offerings, and a place of residence. The solitaries, who had fled from the world to the deserts of Egypt in order to practise the Christian life undisturbed, soon found that it is not good for a man to live quite apart from his fellows. They therefore gathered round certain hermits of acknowledged wisdom and followed their guidance in the spiritual life. Thus were the first monasteries formed during the fourth century. Their manner of life, however, was carried into other regions, and of many Rules two survived, those of St. Augustine and St. Benedict. The members of the monastic fraternities were called Regulars, as being bound by the Rule (regula) of their order, and all other clergy were styled Seculars. The idea of a Regular foundation was that of a body living a common life under vows apart from the world; that of a Secular foundation of a body living a common life under rule in the world. The Benedictines (529) established by St. Benedict had a rule compiled with singular wisdom and marvellous insight into human nature, neither prescribing to all an asceticism only possible to a few, nor erring on the side of laxity. It permitted all persons whatever, without distinction of

age, rank, or calling, to enter the order. If parents offered a son to the service of God, even if he were but five years old, the monks were to receive and take full charge of him. The venerable Bede when only seven years old, was given over to the monks of Wearmouth and Jarrow, and out of the practice a great system of monastic schools arose. In order to eschew all idleness the monks, when not employed in the Divine praises or in taking necessary food and rest, were to engage in useful works, either manual labour, or study, or teaching, or copying books. The original Rule of St. Benedict was introduced into England by Benedict Biscop and Wilfrid in the seventh century, and in the eleventh most of the English monasteries had adopted the Rule of St. Benedict.

(2) The Cluniacs (912) represented the first great reform of the Benedictines. The bond of dependence was strictly maintained in all the houses founded from or connected with Cluny (15 miles from Macon-sur-Saone). Hence in this country they were all Priories. The Benedictine habit was black with a hood.

The Cistercians (Citeaux—five leagues from Dijon) (1098) followed the Rule of St. Benedict in all its rigour. "There was little sleep to be had, much labour to be done, bare walls, plain ritual, coarse dress,

simple music, humble ornaments, common food. These were to be the proofs of the absolute renunciation of the pomps and vanities of life." The Cistercian habit was white with wide sleeves and cowl. The Carthusians (1086) took their name from Chartreuse (an upland valley in the Alps north of Grenoble, 4000 feet above the sea), the site of the original oratory. They had small separate cells in imitation of the ancient Lauras of Palestine. Chartreuse (in England corrupted into Charter-house) gave its name to each of their monasteries. The Carthusians pushed the doctrine of self-renunciation to its fullest development. A Carthusian lived his life in absolute silence and in solitary confinement. He met his brethren only in church and in chapter. The one daily meal which his Rule allowed him was consumed by him in the solitude of his cell. The ordinary dress was entirely white, with a white scapular hanging over his back and shoulders and united by a long white band six inches wide. The head was completely shaved. St. Hugh, Bishop of Lincoln (1126), who rebuilt Lincoln Cathedral and left it much as it is, was a Carthusian.

The Canons of St. Augustine (816). Discipline having become relaxed among the Canons of the various cathedrals in the Frankish Empire, a rule was

drawn up at Aix-la-Chapelle for their observance. This rule was said to be in conformity with the 109th letter of St. Augustine of Hippo and the general spirit of his teaching. Those who obeyed the rule were called Canons Regular, in contradistinction to those who refused. They lived, slept, and took their food together under the same roof, and they were not restricted like other Regulars to the duties of their own House, but were sometimes engaged as parish clergy. They wore black open capes and black square caps instead of cowls.

During the six or seven centuries which followed the death of St. Benedict (540) the monasteries contained all that was fervent and learned in the church. The Secular clergy had declined in zeal and knowledge, not so much by their own fault as by the destruction of the older civilisation through the invasions of the barbarians. Even in the luxurious fifteenth century the life of a monk was not a lazy one. Winter and summer he rose between five and six, washed on the cold stones of the open lavatory, and took his place in choir at six o'clock. There he said Matins and Prime and the corresponding Hours of the Blessed Virgin and heard Mass. After Mass came, on chapter days, the meeting in chapter, then breakfast followed by Terce in church, and, if the day was one of special

obligation, the High Mass, at which the monastery servants and the neighbouring villagers attended. Afterwards came the temporal business of the day, and each monk his special work. Some taught or learned in the cloister, some kept in the Scriptorium the books of receipt and expenditure of the monastery, or wrote the chronicle of passing events from the accounts of passing travellers, or from letters received from other houses of their Rule. The more learned and artistic copied in beautiful hand-writing the service books used in church; books of devotion, and portions of the Bible for the laity. Some attended to the live stock, some to the house-keeping, and some to the infirmary. All had to meet in church for the offices of Sext, Nones, Vespers, and Compline, and in the refectory for their mid-day and evening meals, which they ate in silence while a brother read passages from the Fathers or from the Lives of the Saints. Compline over, they retired to rest in the common dormitory. Theirs was a life of regularity and discipline, but not of privation. Food was plentiful though simple, their habit though coarse was well woven and warm—(Wakeham). Dr. Skelton says—"There can, I think, be little doubt that whatever was best and worthiest in Scottish life for several hundred years was to be found in one form or other in

connection with the great religious houses, the abbeys and monasteries which were planted in nearly every district however remote and however inaccessible. That the religious orders increased and multiplied inordinately need not be denied, and it is plain that immediately before the Reformation (although the evils have been grossly exaggerated) there was much idleness and much corruption among the higher clergy, but within the precincts of each of the wealthier abbeys an active industrial community (whose influence had been so far entirely beneficial) was housed. . . . There were drones among them no doubt, but there are drones in every profession, and whoever fancies that the members of the religious orders planted in Scotland passed their lives in sloth and sensuality is the victim of a delusion."

Towards the middle of the 13th century a new power made its appearance in the Friars (frati not padri). The very essence of the friar's work was the belief in the brotherhood of man, and this "led him to settle in the most crowded streets, to tend the most loathsome diseases, to live on the chance alms

of the charitable, to mix with the people at fair and at market, to speak their own homely tongue, to live their own simple life, to exchange with them rude jest and honest laugh, to become the welcome companion and the trusted confidant of the populace." They were divided, roughly speaking, into two bodies —the Friars Minor or Franciscans, the Friars Preachers or Dominicans. The latter settled in important centres and addressed themselves to the educated. The Franciscans devoted themselves to the people. The first Friars lived on alms, their successors by begging, and "the profession of a friar, instead of being the voluntary renunciation of every worldly hindrance to spiritual work, became the easiest way in which a lazy vagabond could get food and drink. The Franciscans wore a plain tunic of grey or dark brown with long loose sleeves fastened with a knotted cord, and a scanty cape and hood. They wore sandals. The Dominicans wore a white woollen gown and white girdle, a white scapular to the ground, black cloak and hood. They were always shod. The parish priest of the Middle Ages did not live an idle life. "He said the seven Canonical Hours daily in church and the Lesser Offices of the Blessed Virgin Mary. On Sundays and Holy Days after he had finished Terce he said Mass. Thrice in the year he heard the regular

confessions of his parishioners and gave them Communion. He took the Communion to the sick when required. Four times in the year he instructed his people in the Articles of the Faith, the Ten Commandments, the seven works of mercy, the seven deadly sins, the seven virtues, and the seven sacraments." He had also duties in reference to the church and its furniture. These were the minimum of duties imposed upon the parish priest by law. The difficulties of parochial ministrations were increased by the badness of the roads and the expense of artificial light. For the more orderly performance of Divine Service and for the singing of masses for the souls of their founders, Collegiate Churches of secular canons had their origin. The Canons were frequently the clergy of the neighbouring parishes whose own proper cures—the parish churches—were in consequence served by vicars. They were presided over by a Provost. St. Giles, the parish church of Edinburgh, was erected into a Collegiate Church by James III., and Gavin Douglas, the translator of Virgil's Æneid, and afterwards Bishop of Dunkeld, was for some time Provost. St. Nicholas, Aberdeen, was also a Collegiate Church, and had 16 chaplains. Every cathedral and monastery and parish church was full of altars, shrines, and chapels used for the commemoration of departed souls. To many of

these, chantry priests were attached who received a small stipend for saying mass for the repose of the soul of the founder or his relations, but they had no parochial duties or responsibilities.

The first religious house under the new regime was the restored monastery of Coldingham in 1097, erected by King Edgar into a priory for Benedictine monks from Durham. At Scone, where there had been a monastery of great antiquity, Alexander I. founded an Abbey for Canons Regular of St. Augustine. For them also St. David founded the Abbey of Holyrood, so called from the famous black Rood which he presented to it. This mysterious relic, brought to Scotland by St. Margaret, kissed by her dying lips, grasped by her dying hands, and which stood before the death-bed of St. David, was a gold cross set with diamonds, containing as in a reliquary a portion of the true cross. The figure of the Saviour which ornamented it was carved out of ivory, and it took its name from the black case in which it was preserved. It was carried off to England by Edward I., restored on the demand of Robert Bruce, and lost by David II. at the battle of Neville's Cross, near Durham, in the Cathedral of which, up to the Reformation, it was exposed for veneration in the south aisle. David converted his mother's church at Dunfermline into a

monastery for Benedictine monks from Canterbury, and in co-operation with Robert, Bishop of St. Andrews, he founded at St. Andrews a priory for Augustinian canons brought from Scone, and upon it was conferred a great portion of the secularised revenues of the ancient Culdee monastery of which King Constantine had been abbot. The same king also introduced into Scotland the military orders, the Templars and Knights of St. John. The most important of the Royal foundations subsequent to David's reign was the great and richly endowed Abbey of Arbroath, dedicated to St. Thomas à Becket. The nobles of the land followed the royal example, founding other religious houses or adding to the endowment of those already existing. Among them was the Abbey of Deir (1218), founded by William Cumyn, great justiciary of Scotland and husband of Marjory, only child and heiress of Fergus, the last Celtic Earl, and Countess of Buchan in her own right. The last Abbey founded in Scotland was Sweetheart Abbey in Galloway. Devorgilla, daughter of the Lord of Galloway and wife of John Balliol, founded it in 1275 that she might be buried in it with the ivory coffer containing the embalmed heart of her husband upon her breast. She also founded Balliol College, Oxford (1268). Robert the Bruce, by his victory at Bannockburn,

changed the face of the country civilly and ecclesiastically, and especially in the great Earldom of Buchan which the Cumyns had so long possessed. "The first note of contest banished every English priest, monk, and friar from the northern realm. Its termination was followed by the departure of those great Anglo-Norman lords, the flower of the Scottish baronage, who, holding vast possessions in both countries, had so long maintained among the rude Scottish hills the generous example of English wealth and refinement. Then it was that Beaumont, Mowbray, and Cumyn . . . . ceased to be significant names beyond the Tweed, either perishing in that terrible revolution or withdrawing to their English domains." Hence Dr. Joseph Robertson says of Bannockburn that it was "a victory which 'weighed in the balance of the mere utilitarian' must be set down as a greater disaster to Scotland than the carnage of Flodden or the rout of Pinkie Cleugh."

The University system established under papal sanction in the fifteenth century led to great results. There were thirty or forty universities, many of them founded before 1400. The most celebrated were Oxford and Cambridge in England, Paris and Orleans in France, Bologna and Padua in Italy, Salamanca in Spain, Prague in Bohemia, and Cologne in Germany.

The highest of the aristocracy, the poorest of the people had place there. The man who held a certain rank in one, held the same in all, unaffected by national partisans or national conflicts. St. Andrew's Studium Generale was instituted on the model of Paris by Bishop Wardlaw (himself a student of Oxford) in 1413. Separate colleges were afterwards founded within which students were maintained. The University of Glasgow was founded in 1450 by Bishop Turnbull, and that of Aberdeen in 1494 by Bishop Elphinstone; King's College in 1505. Aberdeen was an exact model of the University of Paris. Its founder had been a professor at Paris and Orleans, and so great was his knowledge of law that his opinion was sought on great questions by the Parliament of Paris. He was Chancellor to James III. and James IV. In the competition for bursaries, in the chancellor, the rector, chosen by the procurators of the nations, the regents, the deans, the principal, the bejeant, the sacristan, we have still the remains of thoroughly Parisian elements. From the catholicity referred to, the Scot, having acquired such learning as his native university supplied, would pass over to foreign parts and do his work, teaching what he could communicate or learning what he desired to know according to the condition of his means or motives. This gave to the

Scots, cut off as they were from the natural brotherhood of their close neighbours of the same family, privileges of citizenship and community over Europe, the breadth and fulness of which it is difficult now to realise. As an example we may cite the case of a younger son of Leslie of Warthill. He entered on life as schoolmaster of his native parish of Rayne, became a professor at Padua, and ended his career as Bishop of Laybach, metropolitan of Carniola, a province of Austria, and in right of his office, a prince of the Holy Roman Empire. John Ferrerius spoke of Aberdeen as the most celebrated of the Scottish Universities of that time (1534). James V. and his Queen (1541) lived within King's College for fifteen days on a northern progress, when mystery plays were performed with "divers oratiounes maid in Greke, Latin, and uther languages," for their entertainment. In 1562 Mary Stuart, accompanied by the English Ambassador, Randolph, and her secretary, Maitland, visited the College. Randolph speaks of the University as "one college with fifteen or sixteen scollers."

We may here note that the decline of the monastic power was owing to two chief causes, the Universities and the Study of Canon Law. The universities were founded in cities and for the most part beyond the influence of monasteries, and they gave to young men

the best learning of the age, and thus enabled them to raise themselves above the lowly condition in which the secular clergy had remained for ages. The papal court was the centre of all power, and there wealth and dignity could be obtained and the knowledge which had the command of these good things was not Theology but Canon Law, from the study of which the Regulars were mostly debarred, and this opened the door of promotion to the Seculars.

It may be convenient here to state that the larger churches, whether cathedral or conventicle, were cruciform, and the parts were often erected at considerable intervals of time. Hence they exhibit in their architecture the changing styles of successive ages. Monasteries had a chapter house, refectory, dormitory, and other domestic buildings surrounding a quadrangular court on the south side of the nave of the church. This quadrangular court had a covered piazza on the inner side called the cloister. In the case of cathedrals served by secular canons there was only a chapter house, and the canons lived in their own separate manses around the Cathedral Close, or Chanonry as was the case at Aberdeen.

We are now in a position to describe briefly the Churches of Buchan which give their name to these sketches, and as out of all the prebenda of St. Machar's

Cathedral twelve were in Buchan, we shall commence with the Cathedral, which, although not in Buchan, was only separated from it by the Don, and which had so very intimate a connection with the district.

For much of the information respecting the duties of monks, parish priests, friars, and some times for the words in which it is conveyed, the writer, it will be seen, is indebted to Mr. H. O. Wakeman's admirable "History of the Church of England."

A. K. McLeod

St. Machar's Cathedral from the Don

CHAPTER VI.

ST. MACHAR'S CATHEDRAL.

THERE is a tradition that about 570 one of St. Columba's disciples, St. Mochonna or Machar, was sent to preach the Gospel among the Picts, and to fix his abode by the banks of a river where the windings resembled the shape of a bishop's crosier. We know that St. Columba was himself at Deir, and it is not unlikely that in his southern progress (of which Belhelvie is a landmark, and where his well is still to be seen) he may have fixed upon the site of a church himself on the Don. A humble wood and wattle building would have stood where St. Machar's Cathedral now stands. Nectan, who had been bishop at Mortlach for fourteen years, was transferred with the See to Old Aberdeen in 1154. In 1163, Matthew Kinninmonth began to build a cathedral in memory of St. Machar. Bishop Cheyne (1281-1329) was commanded by King Robert Bruce to expend the accumulations of the rents during his enforced absence

from his diocese upon a building more fitting the importance of the See. His successor, Bishop Alexander Kinninmonth I. (1329-1344), saw his palace and the houses of the Canons burnt by the English in the troubled days of David II., and was in no position to build. But Alexander de Kinninmonth II. on his return from France, where he had been ambassador, began to build, and a year after his return in 1382 he died, at which time it is said that the walls had been built to a height of six cubits (nine feet). It is probable that the choir and transepts only were built to this height. The old red sandstone piers and springing stones of the arches at the crossing are his work. Bishop Leighton (1424-40), as we learn from an inscription on his monument, built and finished the nave and advanced the building of the central tower and elected to use granite. He probably vaulted the central tower. His successor, Bishop Ingeram Lindsay, is said to have covered the nave with a roof of Scotch fir. Bishop Spens (1460) furnished the interior of the choir with stalls for the clergy and the throne for the Bishop, and rebuilt the Bishop's palace. Bishop William Elphinstone, the greatest of the Bishops of Aberdeen, completed the great steeple which rose to a height of 150 feet, and "furnished it with a peal of fourteen tuneable and costly bells." He also covered

the roof of the nave and steeple with lead. The great steeple is described as being carried up four stories above the crossing vault, square and battlemented with a smaller tower, terminated with a finial having globe and weathercock. An engraving of an early date shows something resembling a saddle-back roof as its termination, but it is more likely to have been originally of pointed form of timber and not unlike the spire of St. Nicholas Church, Aberdeen, which was burnt in 1874. Bishop Gavin Dunbar completed the two western towers. He discarded granite for grey sandstone, and he built the octagonal steeples, it is said, to resemble the papal tiara. The roof of the Cathedral until 1866 was said to be the only mediæval deal roof in Britain. It was formed of whole trees simply squared and kept together by deal pegs. Dunbar also completed the south transept, but his great work was the erection of a flat-panelled oak ceiling with its three rows of shields of European kings, Scottish ecclesiastics, and Scottish nobles. The carved emblazoned cornice underneath has on it inscribed the names of Scottish sovereigns and bishops. It had probably been Bishop Elphinstone's intention to rebuild the choir on a grander scale and with an apsidal (semi-hexagonal) termination, like King's College Chapel and St. Nicholas Church, but it was

never finished, and while it was being rebuilt the high altar with its beautiful reredos, "matchless within all the kirks of Scotland," was placed in Bishop Dunbar's aisle. The nave, south aisle, and western towers are the only parts now remaining entire of the original structure. The west front is the best part of the design, and an admirable specimen of simple composition. By a clever arrangement the gable above the window rests, not over the window, but on the segmental arch behind, which relieves it of a great weight. The south porch is one of the most admirable portions of the whole building. There seems to have been once an upper chamber, but no trace of supports for its floor or mode of entrance have been found. In its complete state, then, the Cathedral consisted of a nave with two aisles, transepts and chancel, a central and two western towers. The south aisle was called St. Machar's Aisle, and the north the Consistory Aisle. The two transepts—St. John's on the north and Dunbar's on the south—were in the Scottish parlance called "Isles" (*e.g.*, in St. Nicholas, Aberdeen, we have the north and south transepts respectively called Collison's and Drum's Isles). The chancel seems to have been of the same width as the nave, but without aisles. There was a magnificent Rood screen between the west pillars of the great steeple. The pillars of

the nave arcade were originally ribbed with bands of red, blue, and yellow colours at regular intervals of an average breadth of six to nine inches. The internal furnishings were on a scale of great magnificence. The chalices, of gold and silver, set with precious stones; the vestments and hangings said to be part of the spoils of the English at Bannockburn, made the building "exceeding magnifical." In 1560, the lead and bells were shipped for Holland, where they were intended to have been sold, but the ship sank near the Girdleness. The cathedral was preserved from ruin by the Earl of Huntly, and repaired at the charge of the parishioners in 1607. In 1640, the Covenanters destroyed the rood screen, and the soldiers of the Protector, when occupying Aberdeen, removed the lower stones of the choir to build a fort on the Castle Hill. In 1642, the high altar, almost as high as the ceiling, of rich wainscot—"within Scotland there was not a better piece of work"—was demolished by the then minister, and made into a loft for the west end of the church. "With the back of the altar he decored this beastly loft," says Spalding. The central tower, deprived of support in 1688, collapsed just when remedial measures were being taken, although unskilfully, to secure it. By its fall the transepts, lofts, and tombs were destroyed. In the

ruined south transept may still be seen the tomb of Bishop Dunbar, of fine design and beautifully executed. In the south aisle there is a small memorial of Archdeacon Barbour (1330-1396). The largest monument is that of Bishop Scougall (1685) which stands against the Tower wall, and shows marks of coloured decoration.

St. Machar's was a secular foundation, and from the most complicated Cathedral constitution down to the most simple college of priests settled in a country town the same essential features of a secular foundation were always to be found, viz., the common religious life of a number of men, usually priests, under a common rule without vows. Aberdeen was founded on the model of Lincoln, and the description of that great Cathedral by the late Archbishop Benson shows how closely cathedrals founded on its model adhered to the great exemplar. The Chapter was the Bishop's Council, and had duties assigned to them much more exacting than the cathedral service. Indeed, some cathedral statutes enjoin that no one shall be appointed whose health is not likely to endure the labour, and it is difficult now to realise the amount and diversity of interests which centred in the cathedral.

There were (1) the School of Architecture, under

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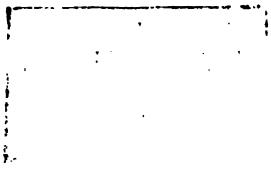
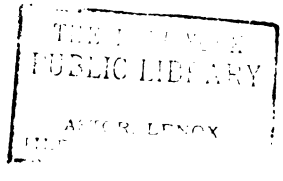
Bishop Dunbar's Tomb, Cathedral, Old Aberdeen



the masters of the fabric, influencing far and wide the tastes of the country in every department of art; (2) the School of Music, which had its offshoots in every parish, presided over by the precentor; (3) the School of Grammar, under the chancellor, who was a kind of minister of education to the diocese; (4) the treasurer had the management of the funds, the safe custody of the treasures of the Cathedral, the plate, the library, and dispensary. Road-making and bridge-making were parts of the work of the Chapter. The Archdeacon's work belonged rather to the diocese than to the Cathedral. Then there was the Cathedral service, "the sole function of the great institution which was limited to its own walls. The ceaseless supplication for grace, the perpetual intercession, the endless praise —unbroken yet ever new—like nature herself with daily-varying, never-changing majesty." Every prebendary—that is, endowed canon—provided a vicar for the choir service. There were properly as many vicars as canons, and the residentiaries—that is, the canons who had houses provided for them—had chaplains or commensales (they were thus paired, as they loved to think, after the pattern of the first disciples), who lived in their houses and attended them in choir. The chaplains and the vicars served the choir whether the prebend was present or not. Only a prebend

could relieve a prebend. With regard to the canons, although attendance at the Cathedral service was an essential part of their life, it was the smallest part of their work. They were compelled to attend one Hour every day or High Mass unless ill or on leave. When the numbers were large enough, each for one week in his turn took the principal position in the Cathedral services. A portion of the psalter was assigned to the bishop and to each prebendary, so that the whole psalter might be daily recited as a common act of private devotion, and with the thought and memory of common obligation.

Comparing this description of the duties of a secular canon with those at Aberdeen, we find that (1) the chanter (precentor) and rector of the music school instructed and taught the singing boys in the choir; (2) the chancellor composed the charters and letters of the Chapter, kept the books of theology in little studies (armorials), and provided a fit master to have the government of the schools of Aberdeen; (3) to the treasurer were committed the money belonging to the church, the ornaments, &c. For the service of the Cathedral, Bishop Elphinstone ordained and made twenty vicars of the choir well instructed in the priesthood and Gregorian song "daily led to divine offices in the same," two deacons, two sub-deacons, two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Chancellor's House, Chanonry, Old Aberdeen

A. K. McLeod

acolytes, six singing boys, with sacrist, who must at all times be present in the choir.

As at Lincoln, road-making and bridge-making were superintended by the Chapter. Bishop Cheyne is believed to have built the Bridge of Don—"Balgownie's Brig's black wall"—and the plans for a bridge over the Dee were prepared by Livingstone, vicar of Inverugie, in 1445. The bridge was built by Gavin Dunbar in 1525, under the superintendence of Alexander Galloway, parson of Kinkell.

The College of Canons, erected in 1157 (ab Adriano papa primo potestas facta Eduardo Episcopo Aberdonensi instituendi collegium canonicorum Anno Dom 1157 4 Id. Aug.), was appointed by Bishop Ramsay in 1256 to consist of thirteen, including himself, to each of whom he allotted a manse within the chanonry. The chanonry was surrounded by a wall, in which were four ports. The south port had this inscription above it:—

Hac ne vade via nisi dixeris Ave Maria,
Invenies veniam sic salutando Mariam,

with a statue of the Blessed Virgin and a pot with lilies. A second was near Tilliedron, a third at the Bishop's palace, and a fourth at the chaplains' court. At the east end of the chanonry, the chancellor's house is still in existence, probably the sole remnant

of the manses in the close. It came into the hands of the Earl of Dunfermline, the restorer of Fyvie Castle and quondam prior of Pluscardine. "But whether Lord Dunfermline ever occupied it can only be matter for conjecture. But as he had a considerable stake in the north, in the possession of the castle and lands of Fyvie, and as he was a zealous supporter of Episcopacy, of which Old Aberdeen was then a principal stronghold, it is not unlikely that he paid frequent visits to his Auld Town House in later years"—(MS. by the late Lord Caithness). It was disposed of in 1684 to James Scougal, Commissary of Aberdeen, son of the Bishop, who afterwards became a Lord of Session, with the title Lord Whitehill. Over the gateway in the still existing garden wall there is an inscription, with the date 1686—Hic Argus sed non Briarens esto, 1686—that is, "Here let it be all eyes but no hands." It was while James Scougal was inhabiting the chancellor's house that the great steeple fell to the ground. Lord Whitehill parted with it to Colonel Buchan of Cairnbulg, and it was the town house of the Buchans of Auchmacoy until it was bought by Mr Leslie of Fetternear in 1887. To the west of this was the manse of the parson of Auchterless, the cantor or precentor. Still further west was the Deanery, now the manse. Still to the west, the parson

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Chaplain's Court, Chanonry, Old Aberdeen

of Daviot, treasurer. Still to the west, the parson of Belhelvie. This became the residence of the Marquis of Huntly, who, after the reformation, enclosed the lodgings of the prebends of Belhelvie, Daviot, and Forbes in a garden. These manses, except Forbes, ran parallel with the Cathedral on the south side. Going north from what is now the Town House, there would have been the south port into the close, and on the right Turriff, Methlick, and Forbes (the latter afterwards enclosed in the Duke of Gordon's garden). Opposite Forbes, on the left Kincardine, Deer, Cruden, Ellon, Banchory, Oyne, Rayne, Clatt, Mortlach. Opposite Mortlach, on the right was the bishop's hospital, north-west of the Cathedral; to the east of the latter Tillienessel. The bishop's palace at the east end of the Cathedral was a large court having four towers, one in every corner of the close, and a great hall and chambers. On the south side was the inner and outer port, and a passage on the west to the chancel. There was a girth and girth-cross on the Bishop's Dove Cot green. The chaplains' court contained chambers for twenty vicars or chaplains. It also had four towers like the palace. It was made a Divinity College by Patrick Forbes of Corse, Bishop of Aberdeen. Dr. Forbes, the son of the bishop, purchased a lodging in it for the use of the Professor of

Divinity and another for the use of the master of the music school. The former is still in existence. Dr. Forbes was expelled from his house, which he had bought, by the Covenanters in 1643, because in the disposition to his successors he had not reserved a clause of his own life rent. He died at Corse in 1648 and was refused interment beside his father and his wife in Bishop Dunbar's aisle. Bishop Dunbar's hospital (1531) for twelve poor men may be taken as an example of similar hospitals in Buchan. It was 100 feet in length and 32 feet in breadth, having a timber steeple and bell, twelve little chambers with chimneys, a common kitchen, and in the east end an oratory. The beneficiaries were to be unmarried men of sixty years. One of them was the janitor and rang the bell at seven o'clock. At eight they went to the oratory to their devotions ; at eleven to Mass in the Cathedral, after which they dined ; at three they went to their devotions in the oratory, thereafter to their exercises in the garden ; at five and eight to their devotions in the oratory, thereafter to their supper in their cells. At their devotions they were bound to pray for the King and the bishop's soul, "homines quibus alimentum dedit orare tenentur."

From the inventory of utensils to be left by a prebend to his successor in the chanonry, the manses

would not seem to have been luxuriously furnished, nor the accommodation great. "In the hall a table very sufficient with trestles; item a bason with a place to wash; item a table cloth with a hand-towel; item a silver spoon and a stoup with a lid. In his chamber a lye couch or bed; item a cover agreeing with the breadth thereof; item a pair of linen sheets and two pair of blankets. In a kitchen; a sufficient plate and iron pot; item a mortar and pestle; item a chain or kettle crook; item a platter, a dish clout, a spit, with lawdeir. In the brew house a lead with a cover called the mask-vat, a trough, a geil vat or stand, and a barrel."—(Orem.)

The first rise of parishes seems to have coincided with the extinction of the old religious houses, the monastic in some cases being converted into the parish church. Thus the monastery of Mortlach, with its dependency of Clova, continued to flourish till the time of David I., when both reappear in record as churches of districts. The monastery of St. Congan at Turriff became the church of the parish of that name, and the house of St. Drostan at Deer now disappeared in like manner in the parochial arrangement of the country, while in both cases the lands of these monasteries seem to have been resumed by the Earls of Buchan, the representatives of the earlier Mormaers.

Some general idea may be formed of the relative antiquity of our country churches by attending to the names of the saints which they bear. As a rule, the oldest dedications are to Celtic saints. Hence an anterior probability in favour of the greater antiquity of such churches as that of St. Colm's at Belhelvie and Lonmay, St. Drostan's at Aberdour and Deer, St. Ethernan's at Rathen, St. Modan's at Philorth, and St. Fergus near Peterhead. Next to the Celtic dedications are probably to be put those to St. Peter, which are not uncommon in some parts of Scotland, though Peterhead and Fyvie are the only cases in Buchan. The parishes mostly continued as originally constituted till the Reformation, when many were either suppressed or conjoined with others. In Bishop Patrick Forbes' time (1618-35), many of the later parishes in Buchan, viz., New Deer, Strichen, Longside, and Pitsligo were formed, and many old churches were rebuilt. In the following list we give the parishes in the Deanery of Buchan, their dedications, impropriations, and connection with the Cathedral, partly from Mackenzie Walcott; and it will be seen that fourteen churches were appropriated to monasteries (seven to Arbroath, five to Deir, one to Kinloss, one to Monymusk), and three to the Cathedral, while of the prebends of St. Machar's Cathedral twelve were in Buchan.

Chanonry, Old Aberdeen

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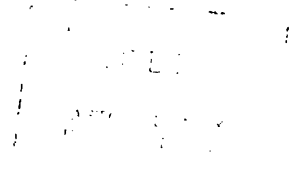
Chanonry, Old Aberdeen



Bishop Ramsay, 1246 (R), founded the College of Canons, which was added to by Bishop Richard de Potton 1256 (P); Bishop Cheyne 1201 (C).

Belhelvie (SS. Nachtan and Columb)—
Arbroath Abbey—Priest Prebend (R), 1163.
Foveran—
Deir Abbey—Priest Prebend (R), 1163.
Logie-Buchan—
Commune Church—Priest Prebend (R), 1362.
Ellon Kinloss (B.V.M.)—
Kinloss Abbey—Deacon Prebend (C), 1328.
Furvy (Forvie) (St. Adamnan)—
Arbroath Abbey—Deacon Prebend (C), 1207.
Slains (St. Ternan)—
Aberdeen College—Deacon Prebend (C), 1207.
Croudan (St. Olaf)—
Aberdeen College—Deacon Prebend (R), 1307.
Inverugin Petir (Peterhead)—
Deir Abbey—Deacon Prebend (R), 1207.
Lungle (Longley) (St. Fergus)—
Arbroath Abbey—Deacon Prebend (R), 1207.
Retref—
Arbroath Abbey—Deacon Prebend (R), 1207.
Crechmond (Crimond Rattray)—
Arbroath Abbey—Deacon Prebend (P), 1207.
Lume (Lonmay) (St. Columb)—
Arbroath Abbey—Subdeacon Prebend (C), 1314.

Rathen (Rayne) (St. Ethernan)—
St. Machar—Archdeacon (R), 1314.
Deer (St. Mary)—
St. Machar—Subdeacon Prebend, 1256.
Filorth (Fraserburgh)—
Commune Church—Subdeacon Prebend, 1367.
Torvereth (Turriff) (St. Congan)—
Arbroath Abbey—Priest Prebend, 1207.
Kyndor—
Monymusk Priory—Priest Prebend 1207.
Fyvin (Fyvie) (St. Peter)—
Arbroath Abbey—Priest Prebend, 1207.
Methelech (St. Devenick)—
King's College, 1586—Priest Prebend, 1342.
Tarvays (Tarves) with Fuchall Church (St. Englatt)—
Arbroath Abbey—Priest Prebend, 1207.
Bethelney (Oldmeldrum) (St. Nathalan)—
Arbroath Abbey—Priest Prebend, 1189.
Rothvan (St. Peter)—
Arbroath Abbey—Priest Prebend, 1441.

Dr. Pratt gives, in addition, as churches of Buchan:—

Aberdour (SS. Drostan, Fillan, and Manir)—
Arbroath Abbey—Subdeacon Prebend (C), 1318.
Gameryn (St. John, Evangelist)—

Arbroath Abbey—Subdeacon Prebend (C), 1207.
Kynedward (King Edward)—
Deir Abbey—Subdeacon Prebend (C), 1207.
Auchterless (St. Donan)—
St. Machar—Chanter (R), 1157

"Most of the parish churches have perished through the mere waste of time. But from those that remain, some in ruins and some entire, we may infer that they were not more imposing than those which now shelter the Protestant worship."—(Cunningham.)

As the country along the coast was the earliest inhabited, and continued for a long period to be the most important part of Buchan, the churches also are for the most part found there, and in the following descriptions it will be most convenient to follow the coast line.

CHAPTER VII.

BELHELVIE, FOVERAN, LOGIE-BUCHAN, &c.

BELHELVIE.—This church was confirmed to Edward, Bishop of Aberdeen, in 1157. The prebend of Belhelvie is one of the original canons of Bishop Ramsay, but the earliest name that has come down to us is Walter Sury (1321), the last James Strachan (1550). The prebendary of Belhelvie sat in the choir on the right hand of the precentor "a dextris cantoris Balhelvy." There seem to have been three chapels in the parish—Millden, Ardo, Muirton (Meadowbank). The burial ground around one of them is still to be seen, while the east wall of the lately dismantled parish church was part of a pre-Reformation Church. Near it may still be seen St. Columba's well, and in all probability this was the original parish church. The dismantled church was the scene of Philip's picture of "The Collection." At the manse near by Dr. Forsyth had his workshop, and revolutionised the art of war by his invention of the gun cap. There

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St. Colm's, Belhelvie

seems to be a great primeval forest submerged under the sands of Belhelvie, and masses of peat have been thrown up in great storms. There are quicksands here, and the tragic fate of Sir John Humbie, who, while riding here, was submerged in 1611, is supposed to have suggested to Sir Walter Scott that of the "Master of Ravenswood."

FOVERAN.—There are no remains of the original church in the churchyard, but at Newburgh the remains of a church dedicated to St. Thomas à Becket, otherwise called The Church of the Holyrood, may still be seen, attached to which there is an aisle in which many members of the Udny family are buried. There were a market cross and a "monkshome" at Newburgh. The latter seems to have been occupied by monks of Deir what time they discharged the duties at the parish church and chapels which were appropriated to their abbey. Cumyn, Earl of Buchan, to whom Kelly (Haddo House) belonged, signed there the deed (actum apud Kelly in Buchan) by which he erected in 1261 a hospital in Newburgh. Ten years later (1272) he erected another at Turriff. The charter to the latter was given at Kelly in the presence of Alexander III. and Reginald Cheyne, father and son, William de

Meldrum, and Walter, Rector of Foveran, which latter was then evidently a parish church unappropriated. Proceeding up the Ythan from Newburgh we reach Machar-Muir and Machar Ford and

LOGIE-BUCHAN.—The erection of Logie-Buchan into a parish appears to rank with the oldest, and to have been about the middle of the twelfth century. It belonged to the Cathedral of Aberdeen, and a perpetual vicar was instituted, with house. Of its vicars we know nothing, and only two names remain —Oliver in 13 2 and John of Imlach in 1415. The old church was ruinous in 1702.

Ascending the Ythan we reach the ancient capital of Buchan, Ellon.

KINLOSS, ELLON.—Is a good example of a parish, the greater part of which was held by the church. In one of the oldest records of St. Andrews, it is noted that the lands of Helen (Ellon) which Blothagh held were granted to the Bishop, Prior, and Convent of St. Andrews. In the charter of Malcolm the Maiden to Matthew, Bishop of Aberdeen (1163), among the gifts are the lands of Ellon with the pertinents. The Bishop of St. Andrews had the Scolag lands, the

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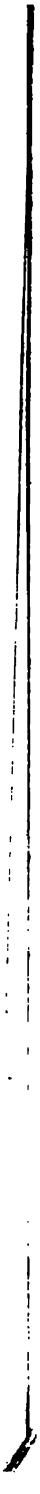
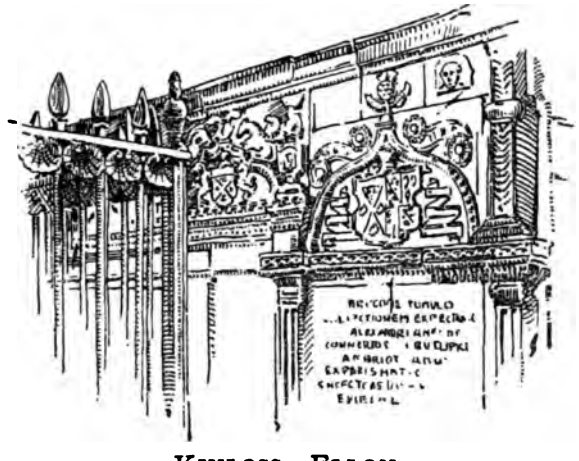
Inchholm, with Ruins of St. Thomas and Holyrood Chapel, Newburgh



Abbey of Kinloss, the Candle lands, the Knights of St. John, Auchterellon, and Waterton. In 1310, Robert the Bruce bestowed upon the Abbey of Kinloss the "advocatioun and donatioun" of the Church of Ellon, a rebestowment probably of a gift of David I. This is confirmed by the Bishop of Aberdeen on condition that the Abbot became bound to pay from the fruits of the benefice twenty-four marks yearly to the endowment of a prebend in the Cathedral of Aberdeen, four marks yearly to a stallar, or vicar being in deacon's orders, serving in the same Cathedral, 100 shillings yearly with a manse and garden to a chaplain serving the cure of souls and having his residence in the parish. The prebendary was to be collated by the Bishop with consent of the Abbot and Convent; his staller was to be admitted by the Dean and Chapter, and the right of presenting the chaplain or vicar was vested in the Abbot and Convent. A like provision would probably have been made with the abbeys of Arbroath and Deir in reference to the prebends of the parishes belonging to the respective abbeys. Sir William de Calabre, prebendary of Ellon, is frequently mentioned in the latter half of the fourteenth century, William Wawane, (1479), James Wawan (1521), and in 1526 Thomas Sutherland of Ellon ranks seventeenth in the order of

procession among twenty-eight other dignitaries and Canons. In 1550 a bull of Pope Julius requires the induction of John Lesly into the corporal possession of the canonry of Aberdeen and Ellon, prebend of Ellon, &c. In 1558 he became official of the bishopric



KINLOSS—ELLON.

of Aberdeen. He became Bishop of Ross, and was the faithful friend of Mary Stuart during her confinement in England. He died at Brussels in 1596 in the sixty-ninth year of his age. The church of Ellon is described in 1720 as being a long low building in the

form of a cross, with two aisles or transepts, one appropriated to the Cheynes, the other to the Bannermans as burial places and chantries. There seems to have been a solid chancellar wall or screen separating the nave and transepts from the chancel, and it is probable that the chancel thus separated from the nave was set apart for the monks of Kinloss, many of whom seem frequently to have been resident in the parish. The Abbot himself, in 1532, built magnificam et amplissimam domum apud ecclesiam suam ab Ellone. Ferrerius tells us that this Abbot, Thomas Chrystall, "to the church itself added many necessaries, such as roofing and pavement renewed and some things ornamental . . . a table of picture and statuary equal to that of the Blessed Mother and Virgin at Kinloss . . . He restored there the great altar, where he erected a statue of the divine Anna, furnished new benches in the choir, and gave three garments for the celebration of sacred things, to wit a chasuble of fine hand wrought linen, two dalmatics with albs and such like most liberally brought together." William of Leask, the elder Lord of that Ilk, in 1380, "bequeathed a lb. of wax yearly to the altar of the Holy Rood in the church of St. Mary, Ellon, to be supplied from the land of William, Son of Adam (Ade) Schyroll . . . and from his land

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of Logy near Ellon a stone of wax yearly for lights to be burnt on all Sabbath and feast days for ever on the tomb of himself and his wives, Alice de Rath and Mariot de St. Michael, for their souls' health and for that of his brothers, sisters, sons, daughters, and all parents and benefactors . . . and twelve silver pennies yearly from the aforesaid land . . . for preparation of foresaid wax." From this it would appear that the altar of the Holy Rood was the people's altar in the nave, and the majus altare above referred to the High Altar within the choir, and from the vestments mentioned it would appear that at least three clerics besides the four clerks (supported by the Scolag lands) took part in the celebration of sacred things. With regard to the four singing boys, this was the number which Bishop Ramsay appointed for his Cathedral in 1256, and as Lincoln was the model of Aberdeen, it need not surprise us to learn that in that great Cathedral there are the four Brughersh Chanters or four senior singing boys distinguished from the others by wearing over their surplice a black sleeveless choral cape, which latter has descended in the black satin chimere of the English bishop and in his scarlet convocation robe. Lord Fleming, Chamberlain of Scotland, who was slain at Pinkie, founded in 1546, the

Collegiate Church of St. Mary, Biggar, for a Provost, eight prebendaries, four choristers, and six poor bedesmen. This was the last venture of that kind in Scotland. It would appear that four choristers was the usual number. The only remains of the Pre-Reformation Church of St. Mary is a part of the chancel wall east of the present parish church and a sculptured stone affixed to the south wall to mark the site of the Waterton aisle. The wall is about ten feet high by fourteen feet, and is divided into three compartments, each surmounted by a coat of arms. The centre division is now blank on account of the friable nature of the stone, but is surmounted by what appears to be the arms proper of the Annands. Motto—Sperabo. On one side of the shield are the initials $\frac{\text{D.}}{\text{D.A.}}$, on the other, Obiit 1326. The compartment on the left has the Annand arms quartered with other bearings in which we trace not without difficulty the star-like blossoms of the strawberry plant—the fraises which in allusion to their cognomen the Frasers of Filorth adopted as their cognizance. It has the initials A.A., M F. on the opposite sides, and on a scroll Salus per Christum. Underneath is an inscription. The right hand compartment contains the

Annand arms quartered with the Cheynes, while the Greek Cross and a leaf are inserted with the initials A.A. and M.C. on either side. The scroll is charged with the legend "Mors Christi vita nostra." There is also an inscription. No part of the carving is older than the reign of James VI., but the date 1326 on the Annand monument is supposed to indicate the date of the building, and probably the church was built about the time that Bishop Alexander Kinninmonth II. commenced the present Cathedral of St. Machar; and 140 years later, when Bishop Gavin Dunbar was making his unique decoration of his cathedral roof, Abbot Thomas Chrystall restored the fabric of his church at Ellon.

He was succeeded by an Abbot who was a much greater man and a no less munificent benefactor, Robert Reid, afterwards Bishop of Orkney. He built the Abbot's hall at Kinloss and probably carried out his predecessor's intentions both with regard to the church and the Abbot's hall at Ellon. He employed Andrew Bairnum, a celebrated painter who introduced fresco painting into the North. Doubtless Ellon, the most important of the churches belonging to the Abbey, would not have been neglected. The last Abbot, Walter Reid, alienated the church lands, and in 1574, in the Carte Abbacie de Kynloss, there is noted

pensions for the prebendar and stallar, for the vicar pensionar, and for the reader of the common prayers in the kirk of Allane. In 1596, four hundred parishes were vacant, and there was only one minister for the parishes of Tarves, Methlick, Ellon, and Fyvie. The first minister of the Reformed Church was Mr. John Heriot, appointed in 1602. The same year the chancellor wall was removed, a west loft is erected in the kirk and a loft in the east gable of the choir. In 1653 the church is in a ruinous condition, and we learn that the slate nails were pins formed out of the staves of old wine puncheons of hard wood, and that the slates were embedded in moss.

The old pre-Reformation Church was pulled down in 1777. An old prophecy of Thomas the Rhymer foretold that on a Pasch Sunday the kirk would fall, and that the catastrophe would be preceded by the perambulation of the kirk by a white bull. On Pasch Sunday 1776, a man in one of the galleries, looking out of a window behind him, saw a white calf in the churchyard, and anticipating the immediate collapse of the building, he broke the window and let himself down by means of the bell rope which produced such a panic that the kirk speedily "skaled," to the great danger of all who were in the building. So much impressed were those who had escaped with the idea

that the kirk had actually fallen, that one old woman was heard piteously beseeching the bystanders to dig her daughter "oot o' the redd o' the kirk." A session entry in 1737 notes that it is agreed to erect a tent in the churchyard "that on Communion days the people not sitting at the tables may repair to it in time coming while the tables are serving, owing to the weakness of the lofts." This being the case, there seem more substantial reasons than the Rhymer's prophecy for pulling it down.

CHAPTER VIII.

FORVIE, LEASK, PETERHEAD, &c.

LEAVING Kynloss, Ellon, we retrace our steps to the estuary of the Ythan, having on our left the ditch for which Kennedy of Kermuck wanted an outlet through the public road to the Ythan, and their contention ended in the slaughter of Forbes and the outlawry of the Kennedies; the ruins of the Manor of Waterton on the river bank, and Auchmacoy, which has the almost unique history of being in the same family from father to son for more than 500 years. Two younger sons occupied prominent positions in Scotland. General Thomas Buchan succeeded "Bonnie Dundee" in the command of the Royal troops in Scotland. He had held command in Ireland, and is believed to have been at the Siege of Derry. He landed in Mull and proceeded to Lochaber to raise the Highland Chiefs. He was, however, surprised at Cromdale, and was never after able to make head against General Mackay. After a time he was allowed to return to France with all his officers. They formed

themselves into a regiment which became renowned over Europe for its self-sacrificing valour. He returned to this country, and was out in the '15 and at Sheriffmuir. He died at Ardlogie in Fyvie, and was buried at Logie-Buchan. His brother, Colonel John Buchan, took the opposite side. He purchased the Chancellor's house in Old Aberdeen from Lord Whitehill, and the lands and castle of Cairnbulg from Lord Fraser of Muchalls. On the right bank we have the lands of Fechil, about the teinds of which the Abbots of Deir and Kynloss were involved in a law-suit, but after two adverse judgments, one by the heads of the Cistercian houses in Scotland, and another by the Bishop of Aberdeen, the Abbot of Deir had to yield. We have also Logie-Buchan, before referred to, and whose name attests the tradition that the Ythan did not form the southern boundary of Buchan, but that it stretched from the Deveron to the Don. We now reach the weird sands of Forvie on the left bank of the river—a whole parish was over-cassen by the sands, and the only remains discernible are those of the "Auld Kirk" on the side of a small burn. In a ravine opposite the gable is St. Ninian's Well. Graves have been discovered round the Chapel, and the Piscina was recently recovered, and may be seen in the antiquarian museum, Edinburgh. It was dedicated to St.

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St. Adamnan, Leask

Adamnan, and about three miles north of the ruins in the sands on the estate of Leask there is another chapel also called St. Adamnan's Chapel. Tradition says it was erected in the end of the sixth or commencement of the seventh century, and it is possible that an early Columban oratory stood there. But the present building probably dates from the end of the thirteenth century. "A letter of man-rent by the laird of Esslemont is dated at the Chapell of Leask on 11 September, 1499." The chapel stands in the middle of a small plantation of stunted firs and alder on a little eminence gently rising from a swampy bottom with a rivulet half enclosing it on the south side. It measures forty-three feet by twenty-two feet, and the east window fifteen feet by seven feet. The doorway is in the south wall near the west end. On either side of the east window there are two square holes above the springing of the arch similar to these in St. Palladius, Fordoun, the use of which is not known. There is an aumbry or Sacrament house on the north side near the east window.

Proceeding through the sands we reach Collieston, the fishing village celebrated for its smugglers and speldings, and for the wreck of one of the Spanish Armada, the St. Catherine, some of the guns of which have been recovered in our time, and one of which is

now at Windsor Castle. Not far from the scene of the wreck of the St. Catherine, on an eminence, stands the Parish Church of St. Ternan. St. Ternan's Well is in the manse garden. Adjoining the church are the remains of the Erroll aisle, in which several members of that noble family were buried. Coupar was the burial place of most of the earlier Earls of Erroll, but at Slains were buried Andrew, seventh Earl, Francis, whose funeral is thus described by Spalding: "Upon the night convoyed quietly with his own domestics and country friends with torchlight. It was his will to have no gorgeous burial, nor to convocate his noble friends in making great charges and expenses, but to be buried quietly, and such expenses as should be wared prodigally upon his burial to give the same to the poor." It is believed that all the Earls with their families from Andrew to the Countess Mary are interred there. The following beautiful Latin inscription is on the tombstone of the Countess Mary and her husband—"Sub hoc lapide sepulchrali non conduntur aurum et argentum nec thesauri conjuscunque generis sed corpora clarissimorum conjugum Mariae comitissae de Erroll et Alexri. Hay de Dellgatty qui vixerunt in conjugio xxvii, annos placide et amanter et qui desiderarunt juxta se in humari et enixe rogant ne lapis hic moveatum nec eorum

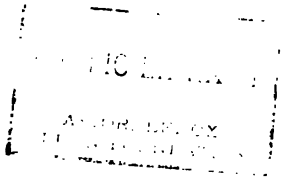
reliquial excitentur sed permitatur eis simul quiescere in Domino donel. Dominus eos evocaverit ad resurrectienem vitae quam felicem expectant ex misericerdia Dei et meritis Salvatoris Domini JESU Christi." The Hon. Charles Boyd, brother to Earl James, and son of the Earl of Kilmarnock, and his wife were the last of the family who were buried at Slains—(Pratt). Kennedy the smuggler, who was mortally wounded in a struggle with the excisemen, is buried at the west gable of the Parish Church—Old Slains Castle, the original residence of the Errolls, and also of their predecessors, the Cumyns, and of the Pictish Mormaers, is in the immediate neighbourhood, and was destroyed by James VI., with Strathbogie and the Newtown, in consequence of the discovery of the Spanish Blanks. In 1574 Slains was given by James VI. to King's College, Aberdeen.

Proceeding northward we reach Cruden. Tradition has it that Malcolm III., on his victory over the Danes at Cruden, biggit ane kirk which he dedicated in honour of Olaus, the patron saint of Norway and Denmark, as a memorial of the Danish nobles buried in said kirk. . . . The kirk that was biggit to this effect, as oft times occurs in they partis, was ouircassin be violent blast of sandis. The old kirk stood upon a knoll in the Links of Cruden, and a slab of blue

limestone, which was said to have covered a Prince (or King) of Denmark, buried in the kirk, has been removed to the present churchyard. And recently, in digging foundations for a reservoir in Port Erroll, the workmen came upon quantities of bones near the site of the old church, and so arranged as to show that they had been buried on the battlefield. Some of them have been placed in the Anthropological Museum of Marischal College. It is said that on the destruction of the old church "ane kirk was biggit efter with mair magnificence in ane other place mair gairand." In this church the Earl of Erroll had an aisle in which Dr. James Drummond, Bishop of Brechin, was buried. The Bishop built a bridge across the water of Cruden which was rebuilt by the Earl of Erroll. He also presented two silver chalices to the church, dedicated "to the service of Jesus, and his church at Cruden by Dr. J. A. Drummond, late Bishop of Brechin, who died at Slains, 13th April, 1695." Cruden was a prebend of St. Machar in 1256. In the churchyard there is the following epitaph on a flat slab—S.M.—of the Rev. Mr. Alexander Keith, whose probity of heart, sanctity of manner, easiness of conversation, and unwearied attention to all the duties of his office as a minister of the Church of Scotland under the many trying events of eight and forty years,

A. K. McLeod

The Erroll Aisle, St. Ternan, Slains



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St. Peter's, with Chancel Arch, Peterhead

rendered his life valuable, his death lamentable, and his memory precious.—Ob. October 27, 1763. Aet 68.

Ultime Sectarum in Crudenanis Kethe sacerdes,
Fratribus et plebi din memorande vale,
Posuit mini nati pietas.

This Alexander Keith has been identified by Dean Rankin with the author of the "View of the Diocese of Aberdeen," and the phrase ultime sacerdes suggests the despairing feeling of Episcopalians with regard to the future of their church. He was a son of the Rev. George Keith, minister of Deer, during the later years of the Episcopal establishment, and he seems to have been in possession until his death in 1711. The registry of his son's baptism gives a noticeable instance of the curious custom which prevailed in Scotland during Episcopal, and even in later times of having godfathers and godmothers who bore the same christian name as was conferred on the child.

PETERHEAD. — The district of Inverugie was divided into two portions, Inverugie St. Peter, and Inverugie St. Fergus. From the "Book of Deir" we learn that Gartuait, son of Cainnech and Ete, daughter of Gillemichel, gave Pett MacCobrig for the consecration of a church of Christ and Peter the Apostle both

to Columcille and to Drostan free from all the exactions with the gift of them to Cormac, Bishop of Dunkeld, in the eighth year of David's reign. This gift had probably been completed at a great gathering on the Moot Hill at Ellon, and the above entry seems the abstract of a written grant 1131-32. And we here see the process going on in which the property of the Celtic Church is being transferred. The primacy and the relics of St. Columba had been removed from Iona to Dunkeld, and Cormac, the Abbot, had been made Bishop of Dunkeld. Dr. Stuart thinks that the gift to Cormac expressed in the grant of the Mormaer of Buchan was a token of veneration for the memory of the great Columba, and a memorial of the original connection of Deer with him as its founder. Peterhead seems to have been appropriated to Dunkeld until 1218, when the Cistercian Abbey of Deer was founded. To the latter what belonged to the Celtic Abbey was, for the most part, given back, including the churches of St. Peter, Peterhead, and St. Drostan, Deer. We also note that among the ancient Celtic dedications that to St. Peter is mentioned, and we learn from Bede that Nectan, king of the Northern Picts, when he asked the Abbot of Wearmouth to send him an architect to build a church for him in the Roman fashion, promised that he would dedicate it in honour

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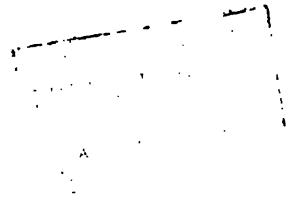
Abbey of Deer.



of the blessed Peter, the Prince of the Apostles. In Buchan, Fyvie and Inverugie are dedicated to him, and it is possible that on the site of a wattle building, which had belonged to the Columban Abbey of Deir, a stone church was built dedicated to St. Peter. The chancel arch in the ruins, still to be seen on the Links at Peterhead, is very old. "The arch is plain and is supported on square jambs, having Norman cushion caps." The chancel is built with run lime—the space between the outer and inner walls being filled with small stones, and the lime in a liquid state had been poured in. The building is not likely to be later than that of the Cistercian Abbey of Deir, and the carving and material in both are very similar.

INVERUGIE, ST. FERGUS (LONGLEY). — On a journey from Caithness, an Irish Bishop, St. Fergus, came to Buchan, and he built at Langley (now the Links of St. Fergus) a church which was afterwards dedicated to himself. As he attended a council at Rome in 721, before he came to Britain, his church at St. Fergus would only have been built about the middle of the eighth century. The church on the Links was a long narrow building. The church, with the chapel of Fetterangus, was given by Ralf de Neym (ex donatione Randulphi Neymi) to the monks of St.

Thomas, Arbroath, at the beginning of the thirteenth century and confirmed by King William the Lion. It was made over by David the Abbot to Gilbert Keith of Inverugie in 1484. The Le Neyms are said to have built the Castle of Ravenscraig on the Ugie. In 1459 Master John Levingston, Vicar of Inverugie, was appointed by the Alderman and Common Council of the burgh of Aberdeen to be the master of works of a proposed bridge across the Dee (the old Bridge of Dee). In 1616 the church of St. Fergus was transported to the present site. Up to the Reformation the head of the Saint was preserved at Scone and his crosier was an object of veneration at Langley.

CRIMOND.—The Church of Crechtmont (cattle mount) was erected into a prebend of St. Machar in 1262. In the Taxatio, Crimond is called Retref (Rattray), and it has been suggested that the original parish church may be represented by the ruined chapel founded to commemorate a son of one of the old Earls of Buchan, drowned accidentally in a well there. The Earls of Buchan no doubt had a residence on the Castle Hill, which fell into ruins after Comyn's defeat at Inverurie by Robert Bruce, and the little town which grew up round the church was erected into a Royal Burgh by Queen Mary, to put an end to

a dispute between the Earls Marischal and Erroll. The Loch of Strathbeg, near which the ruins are, is said to cover 550 Scotch acres. It had once a communication with the sea, so that vessels of small burden could enter it, but about 1720, during a furious storm from the east, a sand bar was formed stopping the communication between the Loch and the sea. The chapel, in the centre of its churchyard, measures forty-five feet by eighteen feet nine inches. The gables are entire, and portions of the side walls. There are three round arched, widely splayed windows in the east wall, the centre one being about eleven feet high by two feet, the other two, seven feet. In the west gable there is a window. It is built of rough stones with red freestone dressings. There was a door in the south wall. In 1214 William Comyn gave certain lands for the yearly payment of two stones of wax, and in 1469 King James III. confirms a charter for a yearly payment of five pounds and the third part of a stone of wax to the chapel of Beate Marie Virginis de Ratreff. The churchyard is now surrounded by a wall, and plans for the restoration of the chapel were furnished by the late Mr. Hay, who restored St. Giles', Edinburgh. The Parish Church may have been removed soon after the Reformation

to Crimond, where a church was built in 1576—the date above one of the doors.

LONMAY.—The ruins of St. Colms' kirk are at the east end of the village of the same name. The church stood on the northern slope of a hill on a sort of knoll about 150 yards from the sea. . . . The outside dimensions of the church had been sixty feet by twenty-one feet. A considerable part of the west gable pierced by a window twenty-one inches wide by forty-two inches high, is still standing. Part of the north and very small portions of the south walls remain, the east is quite gone. The churchyard continues to be used as a place of sepulture—(Pratt). In 1607 the church of Lonmay was removed from St. Colms to the more central situation it now occupies. A stone built into the present churchyard contains the following—"This house was built for the worship of God by the parish of Lonmay, 1607, Mr. Thomas Rires being minister then, and three years before at the old church. After him Messrs. William Rires, James Irvine, and John Houston were ministers successively." Logie in Crimond is the scene of the pathetic Jacobite ballad "O, Logie o' Buchan," and also of the tragic event recorded in the beautiful ballad of "Sir James the Rose." Sir James was slain in

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ASTOR, LENOX

W. Norrie, Fraserburgh

Old Parish Church, Rathen

mortal combat by Sir John the Graeme when contending for the hand of Lord Buchan's daughter. From Crimond on our way to Fraserburgh (or Philorth) we reach

RATHEN.—The church was dedicated to St. Ethernan, or Eddran, who led an eremitical life. His hermitage is supposed to have been in a hollow on the east side of Mormond known as St. Eddran's Slack. The church is said to have been given by Marjory, Countess of Buchan, to the monks of Arbroath, but in 1328 the benefice was gifted by Robert the Bruce to the college and Canons of St. Machar—the incumbent being the stipendiary of the Dean and Chapter till the period of the Reformation (archdeacon). The church had a south aisle. From what is supposed to have been the original arrangement, the levels of the sanctuary and of the aisle seem to have been on a higher level and approached from the nave by one or two steps. It has therefore been suggested that the aisle was a Lady Chapel. It contains an aumbry in the east wall. Rathen is the only church in the district which continued in use from before the Reformation till the present day. It is now dismantled.

FILORTH.—The old church of Filorth, says the "View of the Diocese of Aberdeen," stood among the sands. It was dedicated to St. Medan, a Bishop in great favour with King Conran (A.D. 503). Andrew, parson of the Church of Filorth, swore fealty and homage to Edward I. King David II., in 1345, gave his consent as patron of the benefice to the erection of the church of Filorth into a prebend of St. Machar. This was changed into a grant to the Bishop and chapter of the church to their own proper uses, as one of their common churches, and a stipulation was afterwards made that the fruits of the benefice should be applied to the maintenance of two chaplains. In 1437 the prebendary of Filorth was required to find a sub-deacon as his vicar or staller, which shows that after all it had been erected into a prebend. Sir Alex. Fraser laid the foundation (March 6th, 1570), of the tower of Kinnaird's Head, and the next year he built the new church. The upper floor or hall of the wine tower on Kinnaird's Head would appear to have been used as a chapel. The pendents in the roof and in the arch soffits of the windows seem later insertions, which with the arms and the motto "In Defens" assumed by James V., would indicate that a much older building had been converted to sacred uses in the reign of

WINE TOWER, KINNAIRD'S HEAD.

James. The third pendent is an angel pointing to the emblems of the crucifixion.

About four miles S.W. from Fraserburgh we reach the kirk of Tyrie. "This kirk is said to be the oldest in this diocie, being short and high-walled like a chappell." The old walls were built with run lime,

and the kirk was known as the "White Kirk of Buchan." Drummond of Hawthornden in his history of Scotland tells us that the queen-dowager of James I. giveth out a pilgrimage intended by her to the "White Kirk of Buchan." Previous to the Reformation, Hector Boece was Rector of Tyrie, and whether he discharged the duty by deputy or not, he was familiar with the Barnacle Log preserved in the church. It was strangely believed that the Barnacle goose was developed from a bivalve often found on sea-tossed wrecks. When the college at Fraserburgh was founded provision was made for the support of the professors by the mortification of the teinds and manses of Philorth, Tyrie, Rathen, and Crimond, the professors being bound personally or by deputy to discharge the duties of the parishes. As the church of Tyrie was dedicated to St. Andrew, it could hardly have been the "White Kirk of Buchan" to which the widow of James I. designed a pilgrimage, as her "White Kirk of Buchan" was dedicated to the Blessed Virgin. Unless indeed at Tyrie there had been a special altar to the Blessed Virgin to which the Queen had intended to make pilgrimage. There is a remarkable sculptured pre-historic stone still to be seen on the ridge where the old church stood, and which has been dug out of its foundations.

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W. Norrie, Fraserburgh.

Old Church, New Aberdour

CHAPTER IX.

ABERDOUR, GAMRIE, KIN-EDAR, &c.

ABERDOUR.—Passing the ruins of Pitullie, Pitsligo, and Dundarg Castles, we come upon a wild and romantic gorge, and on the north-western acclivity of the hill, within 150 yards of the Moray Firth, there is a tableland on which are the ruins of the old kirk of Aberdour. Aberdour (Aber—the mouth ; dour—the otter : the mouth of the otter burn) which figures in the ballad of Hardiknute, is probably the oldest parish church in the district. It was dedicated to St. Durstane (Drostan). His bones were kept there in a stone chest (Tumba lapidea). 150 yards along the beach eastward of the mouth of the burn is a copious spring of the purest water, called St. Drostan's Well. The west gable of the church is still standing, and a great part of the north and south walls. The dimensions of the building were about 69 feet by 21 feet. There was a narrow east window. It had a south aisle rebuilt in 1764. The octagonal font and the piscina may still be seen.

GAMRIE.—The old church of Gamrie stands on a sort of plateau overlooking the bay and village of Gardenston.

> Hast seen the old lone churchyard,
> The churchyard by the sea,
> High on the edge of a wind-swept ledge,
> And it looks o'er Gamerie?

Between 1189 and 1198 King William the Lion granted to the monks of Arbroath the church of Gameryn, which grant, cum capella de Trub, was confirmed by Matthew, Bishop of Aberdeen. The name Gamrie is said to mean "the pointed slope," and the situation of the old church is in keeping with the name. There is a date over the lintel of the west window—"This church was built in 1004." But the oldest part now remaining does not seem older than the earlier half of the 16th century. The length of the church is about 90 feet, and the chancel, which possibly formed the original structure, is about 24 feet. On the south side there is a low doorway, and in the chancel a priest's door on the south side. In the east wall there is an aumbry, and in the north wall a sacrament house. In the north wall of the nave are three holes in which human skulls, only of late years removed, were placed.

> Three grim skulls of three Norse kings,
> Grinning a grin of despair,
> Each looking out from his stony cell.

There are still distinctly visible the vestiges of encampments and the "bloody pots" on a level space above the Mohrhead which formed the battlefield of the invading Danes, looked down on the kirk of Gamrie.

KIN-EDAR.—Keeping the old Banff road to Turriff we reach the castle of Kin-Edar (head of the valley), once a principal residence of the Cumyn-Earls of Buchan, and on the north bank of the burn the old church. John Cumyn, Earl of Buchan, sometime between the years 1289 and 1306, gave the church of Kin-Edar to the Abbey of St. Mary of Deir, which grant was confirmed by King Robert Bruce. There was a church here in the twelfth century, for "Henry Parson of Kynedor is a witness to charters by Matthew, Bishop of Aberdeen. There seems to have been a Craigston's aisle, in which John Urquhart, the Tutor of Cromarty, was buried. The church seems to have undergone great alterations, or even to have been rebuilt about 1621.

TURRIFF.—In 1132 Turbruad was the seat of a Celtic monastery, of which Cormack was Abbot, and Domongart was the scribe or teacher. The gift of the church of Turfred to Arbroath by Marjory, Countess

of Buchan, 1214, appears to have been revoked, as in 1273 her son William founded an almshouse at Turreth for a master, six chaplains, and thirteen poor husbandmen of Buchan, and the Earl includes in his gift the lands at Turriff previously given by his mother to Arbroath. The deed is dated at Kelly (Methlic) in presence of Alexander III. The church probably occupied the old Columban site of St. Congan's, and Robert the Bruce in 1328 gives the lands of Petts in Fyvie for the support of a chaplain to say mass for the soul of his brother Nigel Bruce, "miles pulcherrimæ juventutis," as Matthew Westminster designates him, and the terms of the gift show the King's undying affection for his beautiful young brother, in puram et perpetuam eleemosynam pro anima Nigeli de Bruis fratris nostri. The church was erected into a prebend of Old Machar in 1412, to which its revenues, along with those of the hospital, were assigned. The church was a long narrow building, 120 feet by 18 feet. It owes much to Alexander Lyon, son of the Fourth Lord Glamis, chanter of Moray. He died in 1541, and was buried in the choir where an aumbry exhibits his initials and arms. It was probably in his time that the church was decorated by Andrew Bairhum, who introduced fresco painting into the north of Scotland. The fresco of

St. Ninian on the splay of one of the windows of the choir which was found in 1861 may possibly have been his work. It is depicted in the "Book of Deir." The Hays of Dalgety were also buried in the choir, from which some of their monuments were removed to Dalgety Castle when the old church was taken down. William Hay was prebendary of Turriff in 1546, and in 1557 he made a gift to the chaplains of St. Machar, who were to pray for his own soul, for those of George and William, Earls of Erroll, his own brother, Thomas Hay of Logie, and the rest of his name who fell at Flodden. John Erskine, pastor of Turriff, left the teinds of the kirk of Turriff to the Earl of Erroll in 1545; and in 1588 the lands of the hospital were alienated to Francis, Earl of Erroll, by Mr. John Philip, who, in 1574, was minister of the four parishes of Turriff, King-Edward, Forglen, and Auchterless. John Hay was at this time the reader. The double belfry bears date 1635, the Hay arms, and the initials E.W.E., M.T.M., William, Earl of Erroll, and Mr. T. Mitchell. Thomas Mitchell, who was a Royalist and a Covenanter by turns, secularised the church lands of Turriff in 1627. The barons "fleyit Mr. Thomas Mitchell, minister of Turriff, veray evill" at the Trot o' Turra (weary fa' the Trot o' Turra), where the first blood in connection with the wars of

the covenant was shed. Mitchell was succeeded by his son Arthur. It was during the time of the Mitchells that the old architectural features of the kirk were destroyed, the Presbytery on 29th May, 1649, having ordained the garssions (garnishings) and superstitious monuments within the kirk of Turriff to be taken down and demolished primo quog' tempore. In the churchyard are deposited the remains of Bishop Jolly, the saint of Moray, "beloved and venerated by all the good, and respected for his apostolic virtues and graces even by the worst of mankind."

AUCHTERLESS.—The kirk was a parsonage belonging to St. Machar, of which cathedral the parson was chanter and precentor. There are no remains of the church which preceded the one built in 1780 except an aumbry still preserved. The pastoral staff of St. Donan, Abbot, remained at Auchterless until the Reformation. The bell bears Peter Jansen, anno Dmi. 1644. St. Donan's Fair was held at the Kirktown. The Broom Hill forms an interesting watershed as the water trickling down one side finds its way to the sea at Aberdeen by the Don, that down another side the sea at Banff by the Deveron, while that down a third reaches the sea at Newburgh by the Ythan. In the parish there is the Roman camp, statio ad

Ithunam, on the great censular road said to have been constructed in the reign of Antoninus Pius (138-161). The parish is remarkable as the birthplace of Malcolm Ardes, a Carmelite friar of the early part of the fourteenth century; Henry Scougal, afterwards Professor of Divinity, and Peter Garden who died at the advanced age of 132. He is said to have lived under ten governments. He was one of the garrison of Towie Barclay when Montrose defended it against Argyle. He is said to have seen Henry Jenkins, who died in 1670, aged 169, and who had carried arrows at Flodden. Thus there died in the reign of George III. one who had seen a person who was a youth in the reign of James the IV.

In the "Times" of November 6th, 1897, a series of letters have appeared called "Links with the Past," from which we note that in 1844 there died at Bradshaw Chapel, near Bolton-le-Moors, an old man, James Horrocks by name, whose father, William Horrocks, was alive in the days of Oliver Cromwell. William Horrocks was born in 1657, and at the age of eighty-six married a young woman of twenty-eight, their son James being born the following year 1744. The old man lived for eleven years after his marriage, and his son died at the age of 160 in 1844. These two lives, which overlap ten years, covered a period of 187 years,

embracing the last two years of the Commonwealth, the reigns of nine sovereigns of England and the earlier years of Queen Victoria. Another writer says there is an old gentleman living within a mile of my house who is over ninety years of age. He can well remember my great-grandfather who died at ninety-one. My great-grandfather's father was born in the reign of Charles II., so there is a fairly active man now living who can remember a man whose father was born in the reign of Charles II.

FYVIE.—The old church of Fyvie occupied the site of the present parish church, and was dedicated to St. Peter. In 1178 Matthew, Bishop of Aberdeen, gave to God and the Church of St. Thomas the Martyr, Arbroath, and to the monks serving God there, the churches of Fyvie, Tarves, with the chapel of Fuchal, etc. The grant was confirmed by King William "The Lion," and in the chartulary of Arbroath it is recorded that William "The Lion" gave to the Abbey there the church of Fyvie, with the chapels, lands, tithes, oblations, pasturage, and other pertinents between 1187 and 1200.

At Ardlogie, near the Parish Church, there was a cell of the Abbey of Arbroath. This afterwards became a priory from endowments by Reginald de

Cheyne of Inverugie, who, in 1285, gave the lands of Ardlogie and others to Arbroath and the monks of that monastery residing in the religious house built at Ardlogie, near the Church of St. Peter of Fyvie.

In the same year Henry Cheyne, Bishop of Aberdeen, grants to the priory all the returns and proceeds of the vicarage of Fyvie. And the monks of the priory were bound to provide a perpetual chaplain, who by night and day should minister the rites of the Church to the parishioners of Fyvie, for which duty he was to receive 100 shillings yearly as stipend, and be content therewith.

In Bishop Cheyne's ordinance, the priory is termed "The Religious House," quam nobilis vir, Reginaldus de Cheyne, pater fundavit." In 1323 Albertinus was appointed custodian, and in 1325 there is an interesting order from the Abbot of Arbroath, enjoining him to hold a chapter on three days of the week to correct and reform irregularities.

In 1361 Patrick de Froinatorius is appointed custodian in place of John Seuir.

In 1427 Bishop Leighton makes an arrangement by which the vicarage of the Church of St. Peter, vacant by the death of Sir John Crabe, is annexed to the priory on condition that the brethren should give the vicar ten marks yearly and a sufficient manse.

They were also bound to make payment yearly of six marks to a chaplain serving in St. Machar's Cathedral, and to find him in a decent habit.

In 1438, Sir John Anderston was prior, and was succeeded by John de St. Andrews. The latter, in 1450, by Malcolm Bridy, who himself becomes Abbot of Arbroath.

In 1470, Sir Alexander Mason was prior. He rebuilt the chapel, on either side of which there were the conventual buildings, and the site is now marked by a memorial cross.

In the churchyard there still may be read a pre-Reformation inscription "Hic jacet Thomas de Cranmo orate pro anima."

Arbroath was erected into a temporal Lordship in 1606, and the lands of Ardlogie, Lethendy, and others, together with the mill of Fyvie, and the lands of Mondurno, was formed into the barony of Fyvie.

METHLICK.—St. Devenick belonged to St. Machar's Cathedral, and Ingleram of Lindsay the prebendary succeeded Bishop Henry Leighton in 1442. The ruins of the old kirk and an aisle in which some of the Aberdeen family are interred, are situated a little to the west of the new parish kirk; but they are of a comparatively recent date. The first, third,

A. K. McLeod

The Forbes Aisle, Tarves

and fifth Earls of Aberdeen, Lord Haddo, who died at Gight (the father of the fourth Earl), James, the second son of the fifth Earl, who died by accident at Cambridge, and other members of the family are buried at Methlick.

TARVES.—Visitors to Haddo and the Braes of Gight are familiar with Tanglanford where the Ythan is now crossed by an iron bridge. It commemorates the name of St. Euglat to whom the kirk of Tarves was dedicated. The patronage and teinds were given by William "The Lion" to Arbroath, 1207. The description of the old church about 1730 runs thus: "A choir with two aisles, one for the Gordons of Haddo, now ruinous, another for the Forbeses of Tolquhon, also ruinous." A new church was erected in 1798, and no trace of the old now remains except the Tolquhon, or south aisle. It was built by the William Forbes who added so much to the "auld tour" of Tolquhon. The "auld tour" was also called the Preston tower from Sir Henry Preston of Fyvie, whose elder daughter conveyed to her husband, a Meldrum, the castle and lands of Fyvie, while her sister conveyed to a Forbes, Tolquhon. The tomb in the Tolquhon aisle has two shields charged with the Forbes and Gordon arms respectively, and exhibiting

the initials W.F., E.G., the arch of the tomb bears in alto relievo a hound chasing a fox with a bird in its mouth and another pursuing a boar. Above the Forbes arms is the motto Salus per Christum, above the Gordon arms Dochter to Lesmor. William Forbes also built a hospital hard by the church for four poor men who were to eat and lie here and to have each a peck of meal and three shillings, a penny and two-sixths of a penny Scots weekly ; also some malt, peats, &c. In Mr. Mair's extracts from Ellon Presbytery Records he gives several interesting particulars with reference to an inquest held regarding the hospital on 15th February, 1717. "The Beid-house had ane peck of meal and forty pennies each in the week, and hade ane grey gown the ane Martinmas and a coat and breeches the other, and that the tenants of Meikle Ythsey were as much bound to winn and lead peats to them as they were to pay their farms (or rents)—"The Beid men at their entry hade a chest, bed, bedcloths, pot and pan, and clothes ance in twa years.—"They had a big chest with four locks and lids for their meal and ane hide far shoes." In 1732 Tolquhon was in the hands of Sir John Paterson and it is noted that the provision for four old men is administered "very carefully, conform to the will of the mortifier," but that the house is gone to ruin. On 25th June 1735, the minister represented that the Beid

men were originally provided with a house which used to be kept in good repair, sufficient furniture and a large kail yard and punctual payments of their money. But now the house is ruinous, the roof off, the furniture gone, the yard misapplied so far as he knows, nor the payments made to the satisfaction of the kirk-session. The Beid-house is said to have stood on a knoll in a hollow near the parish church. The church and Beid-house are gone, and the ruins surrounding the courtyard of the castle are the only reminders of the once princely house of the Forbeses of Tolquhon.

BETHELNIE (both Nathalan), OLDMELDRUM.—The church is said to have been founded here in 452 by St. Nathalan, the founder of Tullich and Coull. The church was given by William Cumyn and his spouse to Arbroath for the safety of the soul of William the King, his own soul, and that of his wife. This charter was confirmed by King Alexander in 1222. In 1527 the Abbot of Arbroath granted a nineteen years' lease of the teinds to Gilbert Menzies, Provost of Aberdeen, and in 1534 an eleven years' lease to Meldrum of Fyvie. Alexander Seton, Chancellor of Aberdeen down to 1566, was vicar of Bethelnie and rector of King's College. The church was removed to the village of Oldmeldrum in 1684.

UDNY.—At Udny there was a kirk which bore the name of Christ's Kirk. The Green of Udny has long been famed for its beauty, and in a title deed of the Udny estate, mention is made of the lairds right of patronage of the Parish Kirk of Udny, commonly called Christ's Kirk (Capella Christi). The only other place in Scotland which bore the name of Christ's Kirk is one in the Garioch which occupied a rising ground to the west of the hill of Dunnadeer. The Fair of Christ's Kirk in Kennethmont is well known, and is supposed to have been the scene of the poem of "Christ's Kirk on the Grene." King James I., or whoever was the author of the poem, in a poem full of sprightliness and humour, describes what he had witnessed on rural holiday at some village in Aberdeenshire.

Was ne'er in Scotland heard or seen,
  Sic dancing nor deray ;
Nouther at Falkland on the Grene,
  Nor Plebis at the play,
As was of wooers as I wean ;
  At Christ's Kirk on a day
There came our Kitties washen clean
  In their new kirtles o' grey,
    Full gay
At Christ's Kirk o' the Grene
    That day.

DEER.—In the oldest record of a historical event in Scotland by a native scribe, viz., the "Book of

Deir," we have an account of the founding of the Columban Abbey of Deir. Whether the Columbites residing there had conformed to the requirements of Nectan the reforming Pictish King or not, they appear to have lived on at Deer and on the margin of their sacred book they inscribed the gifts which they had received, in accordance with the custom which was coming into vogue. The gifts had possibly been received in accordance with the old use and wont at the Moot Hill of Ellon. Under the changes which took place at the formation of the parochial system the church of the monastery became the parish church, and in the ruins in the churchyard of Deer we may have those of the first parish church or even of the Columban church of the monastery if the "Mos Scotórum" had given place to building in stone after the Saxon manner, during the later years of its existence. At any rate we may believe that the present ruins occupy a site which had been given to God, S.S. Columba and Drostan in the sixth century. The remains indicate a nave and chancel. The arch of the latter was closed by a rood screen, access to which was by a stair from the chancel and entering the nave by a door at the level of the spring of the chancel arch. The aumbry in the north wall of the nave with its pointed arch and cross pattee in grey granite is

very striking. William Comyn, the first earl of his name, by his marriage with Marjorie, the only child of the last Mormaer of Buchan, succeeded in right of his wife to her father's great possessions, and founded a Cistercian Abbey in the Vale of Deir, about three-quarters of a mile from the old Celtic foundation on the opposite bank of the Ugie. The date is given variously 1218, 1219. The new monastery was on the usual plan, the church on the north with its cloister on the south of the nave, surrounded by the conventual buildings. The church seems to have been first built and to have consisted of nave with north aisle of five bays, north and south transepts and choir. The south transept was broader than the north, and may have had a narrow eastern aisle. The choir was about twenty-five feet long by twenty-four feet wide. There was a central tower and perhaps a spire. From the lie of the ground, the conventual buildings on the south had an under storey, and from an inspection of an old plan of 1789 the chapter house seems to have been in close proximity to the south transept. Separated from it by a passage into the cloister were the kitchen and fratry, above which was the dormitory. There was a long range of vaults to the east of the kitchen, above which might have been the refectory. To the north of this range and to the east of the

transept and Chapter house, was the abbot's lodging. Between 1219 and 1234 there are no less than twelve abbots mentioned. "In 1262 came one of the scandals which are peculiar to no form of Christianity. . . . and Henry, formerly Prior of Kinloss, was deposed after ten years' tenure of office. The ground of his deposition has been erased from the 'chronicle of Melrose." Adam of Smailholm, a Monk of Melrose, succeeded. "He resigned of his own will after five years, and returned to Melrose, preferring the courteous charm of the brethren of Melrose, whom he had known aforetime, to the rule of a party of monks (tugurrium monachorum) in Deir, whose religious zeal he had never been able to know by any true experience." Anno Domini. M.C.C., lxvii. Abbas de Dere, dominus Adam de Smalham, monacbus de Melros, gratis dimisit officium suum, malens dulcedinem melrosiensium, gros pre expertus fuerat, quan presse tugurrio monachorum de Dere. Among the signatories of the Treaty of Brigham, 18th July, 1290, by which the Maid of Norway was betrothed to Prince Edward of England, was the Abbot of Deir. Brice, the Abbot, swore fealty to King Edward in August, 1296. Michael was a member of the Parliament of Cambuskenneth, 6th November, 1314. In 1371, Pope Gregory XI. confirms the Abbey of Deir in the

patronage of Foveran and Kynnedor. In 1390 the Lord Abbot of Deir acquires a town house in Aberdeen from Laurence of Foty in the Foty Gate, which after the Reformation became the property of the Earls Marischal. It was a spacious house, built in the form of a court on the south side of the Castlegate. It was honoured by the residence of Queen Mary in 1562, and from its windows she beheld the execution of Sir John Gordon of Finlater, and in 1638, from a gallery in the court of the house then occupied by Lady Pitsligo, the Apostles of the Covenant expounded their tenets, but they were badly received.

* From Henderson, Dickson, and Cant,
Apostles of the Covenant,
Almighty God deliver us.

was a popular parody on the Litany at the time. As the Reformation approaches, a vigorous call to amendment is made, and rules for the guidance of the Abbot and convent of Deer are sent by the Abbot of Charolais, in the diocese of Senlis, which calls forth a protest, and, in consequence, Walter, Abbot of Glenluce, and Robert, Abbot of Kinloss, visit the Abbey in 1537. In the charter or deed of mitigation we see the high ideal which the Cistercians had aimed at, and although the Commissioners perceive "the difficult situation of the place and the

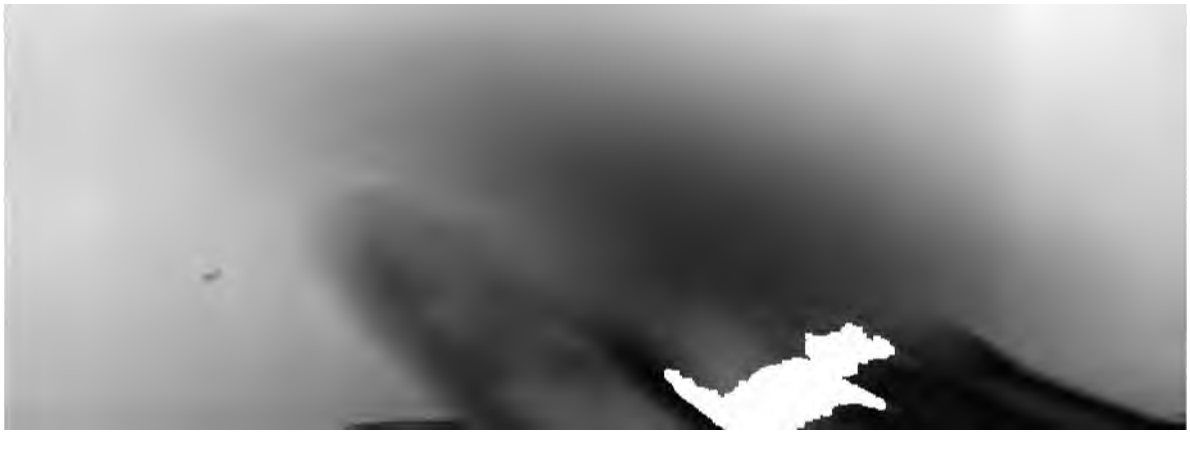
* (*Book of Bon-Accord*, p. 118.)

malignity of the time, there is no disposition to permit laxity or disobedience to the Cistercian Rule." Mary of Lorraine presents Robert Keith, brother of William, fourth Earl Marischal, to the abbacy. Robert Keith died in Paris in 1552, non recepto ordinis habitu. On his death, his nephew Robert, a boy of fifteen, known to history as the Commendator of Deir, succeeds. He resigns all the Abbey possessions into the hands of the King in 1587, by whom they were erected, into the Lordship of Altrie, which title was conferred upon the Commendator. In 1590, on the death of Lord Altrie, in recompense for his expenses as Ambassador Extraordinary to Denmark, to bring about the marriage of James VI. and Princess Anne, George, fifth Earl Marischal, obtained the abbacy of Deir in perpetual monument of the said service, to him and to his for ever. In 1567, Gilbert Chisholm, formerly prior of the Abbey, was settled in the parish, and had for his charge Deir, Foveran, Peterhead, and St. Fergus; and David Howesonne, one of the brethren, was successively minister at Filorth, Kin-Edar, and at Aberdour.

We have now gone rapidly through the five centuries of the Mediaeval Church of Scotland and described the means at her command for the discharge of her great mission "for the perfecting of the saints for

the work of the ministry, for the edifying of the body of Christ." Her adaption of herself to all circumstances, her patient bending of all things to her purpose, her care for the poor, her appeal to the imagination and the heart in her sacred buildings and in the stately ritual which she enjoined, win our admiration and respect (Innes). We have described the few pre-Reformation Churches in Buchan of which there are any material remains or with regard to the history of which anything reliable is known. But although we take up the ancient lament "our holy and our beautiful house where our fathers praised Thee is burned up with fire and all our pleasant things are laid waste," the ruins themselves sadly and silently testify to the widespread corruption which brought so terrible a punishment upon her. Disease had spread so far that no operation however severe seemed able to save her. The old Romanised church of the country ceased to exist as an organised body for nearly a century and a half and we may be thankful that when the attempt was made to break with the past, and it seemed all too successful, God in his good Providence made it possible to build up again the old waste places and restore the essentials of the Catholic and Apostolic Church. The more sober minded of our countrymen, although still separated from us confess, "the enormous injury we

have done ourselves in Scotland by cutting as we have done the ties of our connection and sympathy with the church of the fifteen centuries preceding the Reformation." But what though Revolution and Disruption are the headings of later chapters and visible unity is yet denied her, there is abundant room for hopefulness in the future. Only let us be sure that we ourselves present true examples of our daily prayer—" That all who profess and call themselves Christians may be led into the way of truth and hold the faith in unity of spirit in the bond of peace and in righteousness of life."



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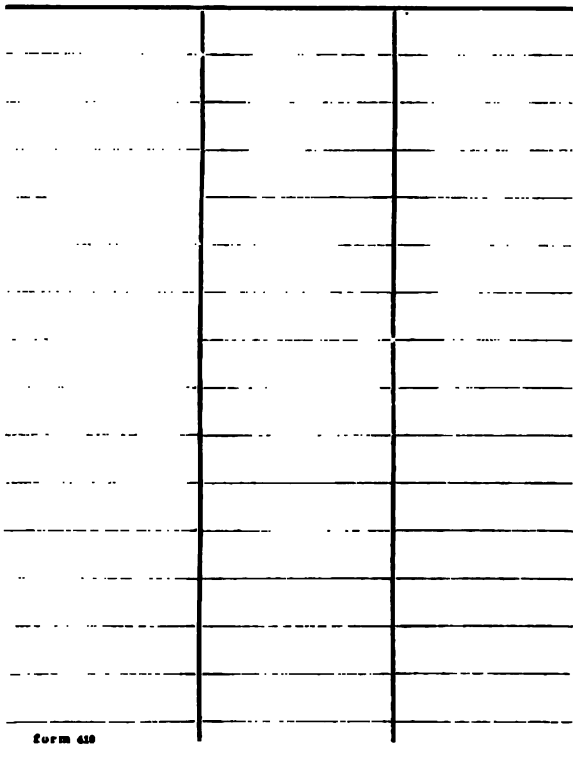

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